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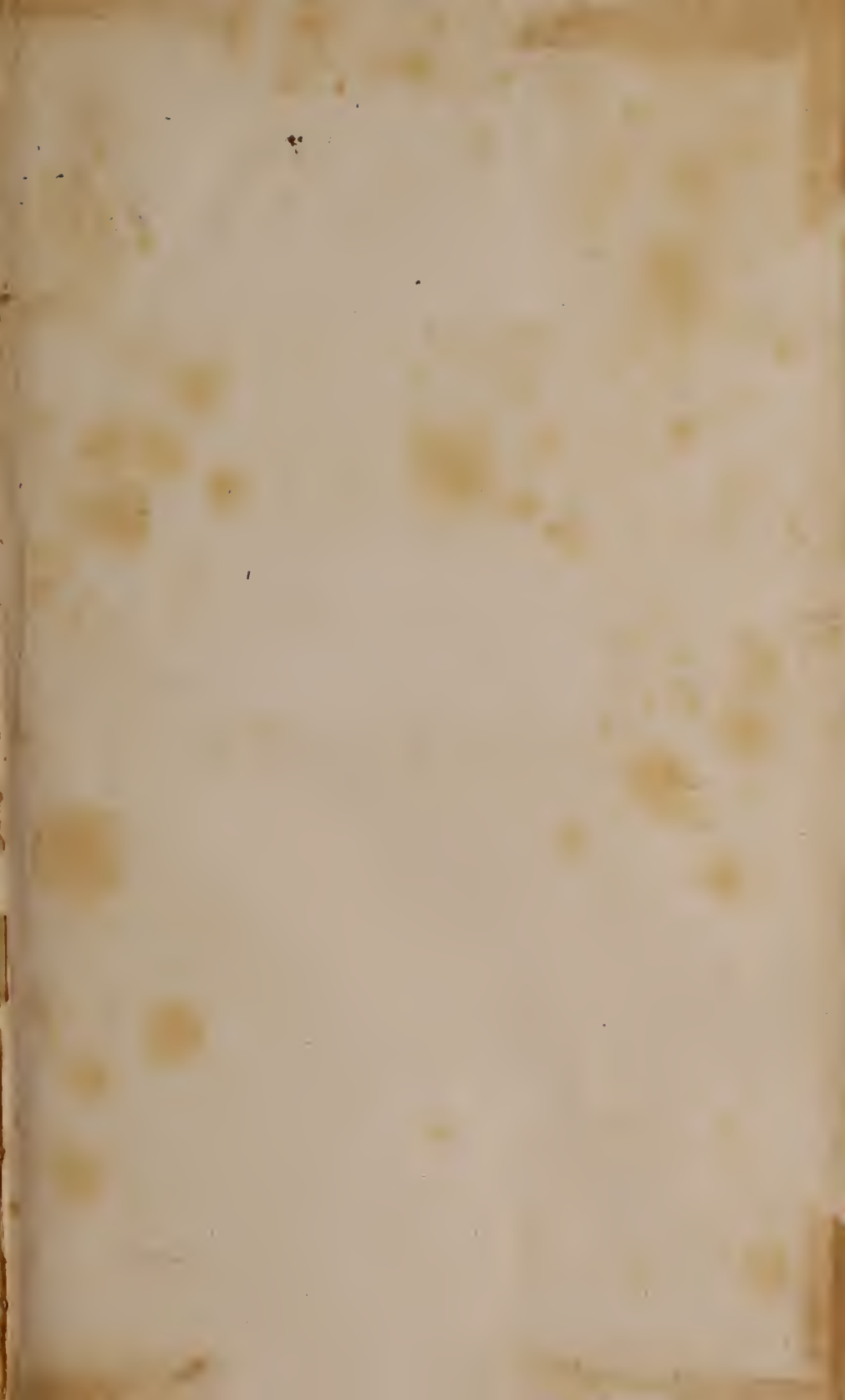
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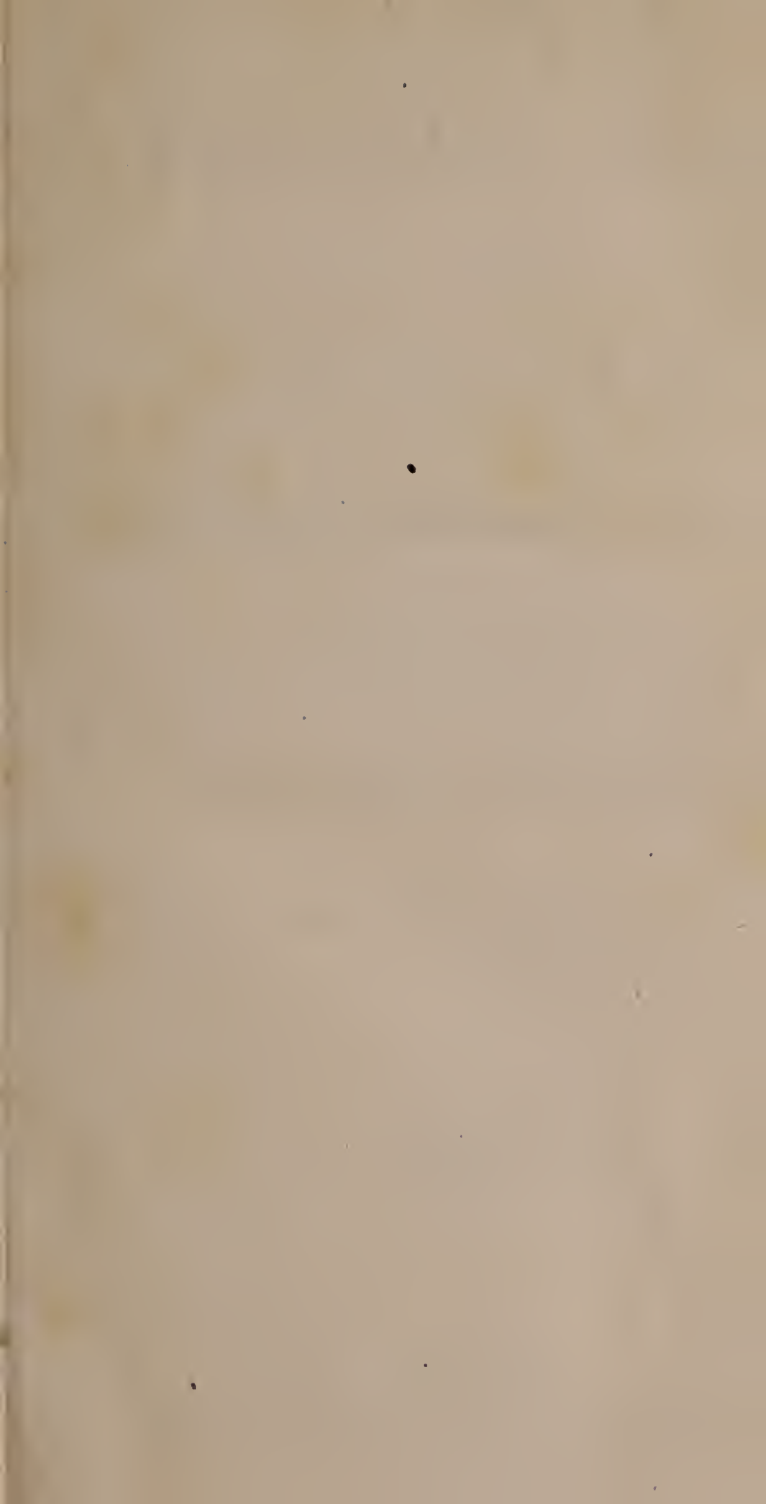
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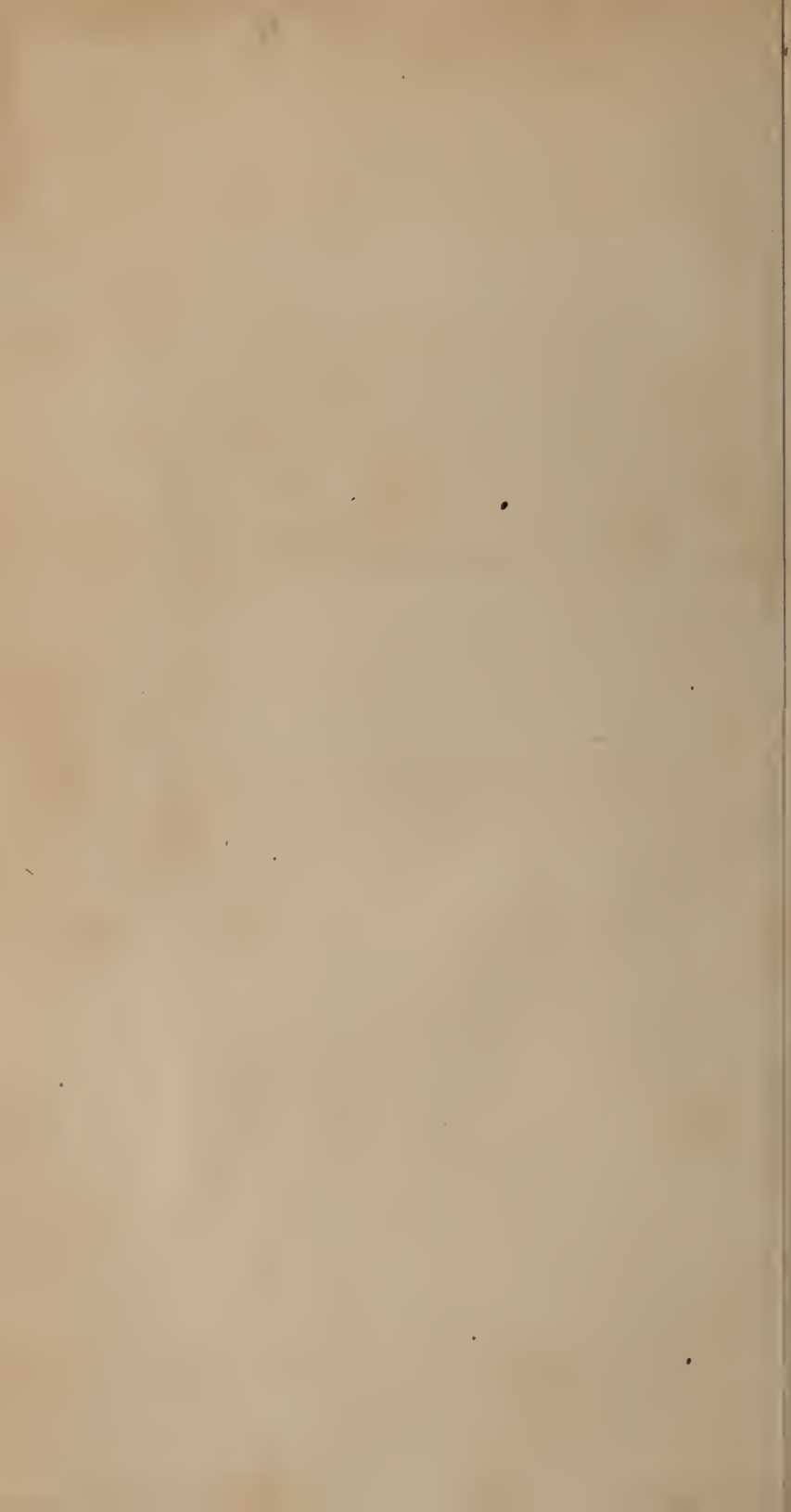
THEOLOGICAL SEMINARY.

Princeton, N. J.









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THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM THE HAWAIIAN EVANGELICAL ASSOCIATION, JUNE, 1855.

THE Sandwich Islands mission has given place, it is already known, to the Hawaiian Evangelical Association. This body held its first annual meeting at Honolulu, on the 21st of May. Nearly all the missionaries were present; as were also the two seamen's preachers, with the pastor of the Second Foreign Church of Honolulu. Before they separated, they addressed a letter to the Missionary House, from which a few extracts will be taken for the readers of the Herald. The character of the meeting will appear from the following statement: "Our sessions have been characterized by a good degree of unanimity of views, harmony of feeling, and prayerfulness. We have all felt it good to be together for a little season. More than a usual portion of our time has been spent in prayer; and we have no doubt that this meeting will tell more largely upon the prosperity of Zion, here and elsewhere, than all that could be hoped for from months of ordinary labor at our several stations. The anniversaries of our several societies have generally been of a highly interesting character."

Deaths.

The letter of these brethren is introduced by a brief allusion to the decease of Mr. Kinney and Mrs. Conde. In reference to the former, the following language is used: "For the sake of wife and children, and the cause of Christ, he was willing to prolong his stay on earth; but his

heart was above. To depart and be with Christ was better than a longer sojourn here. With cheerful confidence, he committed his beloved companion and little ones to the care of his heavenly Father, and departed in the triumph of faith, to be forever with the Lord." The Association speak of Mrs. Conde as follows: "Her health had been failing for a year or two. At length there were indications that she was drawing near to the end of her course. She was in the land of Beulah; she was within view of the city. She was in the midst of orchards, and vineyards, and gardens; and she there refreshed herself. Her two daughters became interested in the great salvation, and gave pleasing evidence of having passed from death unto life. To have her three older children join their supplications around her bed, was a sweet consolation, which she was repeatedly permitted to enjoy. She was about to leave husband and children; but she was going to the Savior, whom she loved with stronger affection; and she believed that the separation would not be long. One after another would join her on the shores of immortality; and soon they would all be together, an unbroken family, never to be divided again. Is it strange, then, that she could triumphantly exclaim, 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me'? For her to die was gain."

Another death has occurred at the Islands, which the Association have appropriately noticed. In respect to this event, the language of this letter is as follows: "Among the changes of the past year, and not the least important, is the decease of our late King, Kamehameha III. He was the friend and benefactor of his people, the

most forward among the chiefs for reform, and the most ready to yield to Hawaiians their rights as men and as citizens. Few sovereigns, indeed, are so ready as he was to yield their own power, and their sources of private wealth, in order to improve the condition of their subjects. In this respect, the annals of Kamehameha III. will form a bright page in modern history. His successor, Kamehameha IV., thus far promises even better than our hopes. We expect much from him for the good of this nation."

State of Religion.

The subjoined extracts present a gratifying view of the Hawaiian churches.

We have not been blessed with revivals of religion the past year, as in some former years; but the members of our churches have generally been orderly and stable in their deportment. There has been occasion for but comparatively little discipline, although many are "weak and sickly" among us. Death has not removed as many of our members as in years previous; and most of our churches number about as many communicants at the close of the year, as they did at the commencement.

The fact that we have two efficient foreign churches in Honolulu, with pastors and members prepared for Christian enterprise, is very encouraging. While the Hawaiian churches and people are declining, there is an accession from abroad that will under the great Head of the church, prove more than a full compensation for what is lost.

The pastors of a few of our churches are receiving nearly a competent support from their people; others are, to a great extent, supporting themselves by teaching English schools, or by giving some attention to flocks and herds, &c.; others still, being less favorably situated for giving attention to such things, will probably never obtain an adequate support, except as it may come from the Board, so long as they retain their present locations.

Missionary Extension.

As intimately connected with the preceding topic, the following paragraph may be introduced in this place.

During the last few years, the importance of making the Sandwich Islands a centre of missionary operations in the Pacific has become apparent. There has arisen among the Hawaiian people, moreover, a desire to spread abroad the

blessings of the gospel. The mission to Micronesia may be viewed as a natural fruit of this desire; so also the mission to Fatuhiva. The subject of foreign missions is decidedly popular. Hawaiians are ready to give of their substance; some of them are willing to consecrate their lives to this good work. The evening before Konoa, a Hawaiian missionary destined to Micronesia, sailed from Honolulu, he employed the following language in an address at the Bethel: "I do declare to you that the cause of my going out on this mission is my exceeding great debt to the kingdom of God. I have land, and cattle, and horses, and parents, and brethren; and I have looked on all these; but they will not cancel my debt. Therefore I give my whole body and soul, without reserve, for this salvation. Because this treasure was freely given to us, therefore we freely give without murmuring." Other Hawaiians possess a similar spirit, and it cannot but aid in causing an extension of missionary operations. And the aged and venerable missionaries of the American Board desire, as they advance in life, to see their children carrying forward the work for which they left their native land more than a quarter of a century ago. Some have said to their children, "Go abroad; go to other islands of the Pacific; and there labor, as we have labored here."

Morals of the People.

Much has been said in respect to the vices of the Sandwich Islanders. This letter embodies the testimony of the Association; and it will doubtless be regarded as candid, if not altogether satisfactory.

The morals of the Hawaiians are far from being what we could desire. It would give us pleasure to say that they are generally improving. Some individuals and families, we trust, are making progress in the right direction; but the reports of crimes and misdemeanors, with our own daily observation, convince us that there is an element in the habits of the people that is working out their ruin. The fifth, seventh and ninth commandments are violated by them with less apparent compunction than would be felt in many parts of the United States. But the external observance of the Sabbath is as good here, and life and property are as safe, as in almost any portion of our native land; and were the whole decalogue taken into the account, and the whole of the United States brought

into the comparison, this people would suffer but little. Such is the judgment of candid men, who are somewhat familiar with both countries. We who live among the people, and know much of their sins, are often led to exclaim, "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it." But Hawaiian sins are more open, and obviously committed against less light, than are those of the same character with you.

Education.

In speaking of the educational prospects of the Islands, the Association use the following language :

Our native schools, for the past twenty years, have been our pride, our hope, our stronghold for the Hawaiian nation. For these we have labored and prayed; and in them most of us have toiled. Through their instrumentality we hoped to raise an intelligent and somewhat educated people. Nor have we been disappointed. All our reasonable expectations have been fully realized. We have now among us a large number of natives, who from their intellectual training would be fully competent, had they the helps so abundant in the English language, to enter into the higher branches of philosophy and metaphysics. Limited as has been the field of science laid open to the Hawaiian mind, there are some who often exhibit a shrewdness and point in argument that does them much credit.

Another topic is introduced into the letter, which shows the tendency of events in this part of the world. What language is to be spoken ultimately at the Sandwich Islands? This is an interesting inquiry; and the subjoined extract bears directly upon it.

For several years, the importance of English schools has been more and more manifest. Private effort had caused a few Hawaiians to gain a tolerable acquaintance with our language. It was seen that this knowledge increased the influence of its possessor, and became, to a certain degree, a capital in his hands for the acquisition of wealth, because he could more readily conduct business with foreigners. This was an important point gained. The legislature of 1854 was also induced to appropriate five thousand dollars toward the encouragement of English schools. The experiment proved successful, and the

advocates of the movement were cheered forward. Some of the schools have been taught by missionaries, who have been thereby enabled to meet the increased expenses of living at the Islands; for there is scarcely one of them who could support his family, if he was limited in the sources of his income to the exact amount of his salary. But, to say nothing of this consideration, there are manifest reasons why the missionaries and their children should be the most able and competent teachers, speaking familiarly, as they do, both languages.

The call for English schools is becoming louder and more importunate. It would be no surprising thing, if in a few years schools in the Hawaiian language were to be entirely supplanted by those in English. In the opening of the Hawaiian Parliament, the King referred to this subject, and called the attention of the Legislature to the desirableness of encouraging the establishment of such schools.

The benefit derived by his Majesty from possessing an accurate and familiar knowledge of our tongue, is clearly manifest both to Hawaiians and foreigners. His example shows what may be accomplished, if Hawaiian youth are early taught the English language; for it is a well known fact that the King, in his consultations and writings, uses the English with great facility. It has been remarked by competent judges, that his use of the language is remarkably free from provincialisms, being in an eminent degree characterized by a strong Saxon idiom. This fact reflects much credit upon those who were the teachers of the Royal School, during those years when his Majesty was connected with it.

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LETTER FROM MR. COAN, JUNE 6, 1855.

WHEN this letter was written, Mr. Coan had been at the Sandwich Islands just twenty years, the 6th of June being the anniversary of his landing on those distant shores. His thoughts, therefore, naturally ran back over his missionary life, recalling its chief incidents, and comparing the past with the present. That part of his letter which presents a contrasted view of Hilo, is particularly valuable, inasmuch as it is the testimony of one who is entitled to implicit credit.

### *Physical Transformation.*

The first topic embraced in Mr. Coan's comparative view, is discussed in the following language:

1. *Hilo has changed physically.*—Once



we had no roads, save the wild man's trail; now gorges have been filled, hills leveled, and more than one hundred miles of highway cast up by the hand of industry in Hilo and Puna. Once not a solitary bridge spanned our raging streams; now we have a dozen, with more in prospect. Then we approached the thundering torrent with awe, meditating on the manner and the chances of crossing unhurt; now the roar of our cataracts, and the voice of our many waters, are music in our ears.

Twenty years ago, we had but one framed house in Hilo, and that was the missionaries'; now we have forty or fifty. Verandas were then unknown to our people; now no one builds without them. Our village was then without form, a wilderness of weeds, wild grass and bushes; now it begins to show the outlines of order and improvement, in streets, sidewalks, fences, gardens, and cultivated trees. Then horses, horned cattle, sheep, goats, etc., had hardly been introduced among our people; now they are counted by scores, by hundreds, by thousands. A dollar then was as rare as a diamond; now gold and silver circulate freely. Then the *malo*, (a narrow sash,) the *paru*, (a tapa extending from the loins to the knees of the female,) and the *kihei*, (a kapā shawl,) told the ward-robe of male and female, a dress of European fabric being rarely, if ever, seen in a congregation of five thousand; now all are comfortably, decently clad, many richly so, in the manufactures of most of the civilized nations. Once the calabash, the poi-board, the stone pestle, and a few mats, were all the furniture the native hut contained; now the neat dwelling presents its chairs, tables, trunks, sofas, desks, its bed, its forty-dollar bedstead, its hangings, its culinary and table furniture, with a hundred other little comforts, unknown to former generations. Once our vegetables and fruits were confined to some five or six varieties; now they are numbered by scores. Once we produced no sugar or coffee, and but little arrow root; now we ship off hundreds of tons annually. Once not a single merchant vended his wares in Hilo; now we have half-a-score of them, besides numerous hawkers on the wing, crying their goods over hill and dale.

Then some five or ten straggling whalers explored an unknown harbor annually; now from one hundred to two hundred whiten our waters during the same period. Once we had no craftsmen among us; now our artisans are plying

their trades on every hand. Once we had scarce a foreign resident, except the missionary; now we have from one hundred to two hundred. Then we had no organized courts, and no public foreign functionaries; now we have a port of entry, a United States consulate, a circuit judge, police judge, and district judge, a high sheriff, district attorney, &c. &c. Hilo is the seat of justice for Hawaii, and it is to be the future residence of the Governor. Once we had no foreign ladies, except the wives of the missionaries; now we are constantly cheered by the presence of numbers, both of temporary and of permanent residents. Once Hilo was considered as on the utmost confines of civilization, and our dearest friends shed tears of pity for our exiled and lonely condition; now the world has come nearer to us, and we are congratulated because "the lines have fallen to us in pleasant places."

Notwithstanding these and many other corroborating facts, there are men who will assert that Hilo has made no progress; that the mission here is a failure; that the people have fewer comforts than in ancient times; that they are more and more indolent, and that the amount of work done is far less than in former years. To such statements it were vain to reply; and we simply ask, Whence this hundred or thousand fold increase of wealth? Did it come of chance? Or is it the result of toils and efforts on the part of the people?

### *Intellectual Progress.*

The testimony of Mr Coan in reference to his second topic, is as follows:

2. *Hilo has changed intellectually.*—The people know more than they did twenty years ago. Mind has enlarged a hundred fold. Let us not be understood, in this proposition, to confine ourselves to the knowledge gained in schools. This is but an item in the account. Indeed, I refer chiefly to that general knowledge which insensibly attends a progressive Christian civilization.

Our people know more of the world, of its geography, philosophy, history, laws, maxims, customs, distinctions, prejudices, arts, manners, avocations, diversions, virtues, vices, and general characteristics. They know more of the relative numbers, knowledge, wealth, influence, power and progress of the nations of the earth. Personally they come in contact with people from every clime; and the great panorama of humanity, in

all its changes of hue and form, is continually passing before them. Consequently, their mental vision has been quickened, their field of observation widened, and their intellectual horizon extended. The Hawaiian's little finger now has more knowledge of the world, its facts, its bustle, its business, than his whole body contained twenty years ago.

### *Improvement in Morals.*

The moral condition of the people of Hilo is set forth in the subjoined extract.

3. *Hilo has changed morally.*—It has changed for good and for evil. Moral character is more distinct and positive, and moral sentiments are more intelligent, than in former years. All know the right, and many choose it for its own sake. Such are intelligent, stable, active and growing Christians. Of these we have scores and hundreds; and they strengthen us by their prayers, and cheer us by their steadfast faith and ready co-operation. They grow in wisdom and grace, their minds and hearts being enlarged by the truth and the love of God. These are our joy and our crown.

Some, also, choose the wrong; and they choose it intelligently and heartily. Skill in violating law and evading its penalty is steadily increasing. Many can do wicked acts now, of which they were once wholly ignorant. Such have been taught in foreign schools, and by teachers who have been active and vigilant in their work. And they have made rapid progress in the arts of seduction, fraud, intemperance, profanity, Sabbath breaking, and infidelity. Thus it has always been in our lost world. While the gospel, with its enlightening, energizing, elevating and purifying influences, becomes a savor of life to some, it becomes also a savor of death to others. It is true of Hilo, then, that we have more of good and more of evil than we had twenty years ago.

### *Recent Proofs of Liberality.*

Having considered the results of twenty years missionary labor at Hilo, Mr. Coan passes to the developments of the preceding twelvemonth. The following extract is highly gratifying.

During the winter, the great winds prostrated many of our meeting-houses and school-houses, together with scores of private dwellings. Several of the meeting-houses have been rebuilt, or are being rebuilt, in a more substantial man-

ner. The school-houses are mostly restored; and many of the ruined dwellings of the poor have been replaced by the voluntary efforts of the church. Food has been grown for the indigent and decrepid in the same way. The total amount of money contributed, including the pastor's salary and collections for meeting-houses, is about three thousand dollars. This, aside from the above specifications, has been appropriated and disbursed to various objects of benevolence in other lands or at these Islands. And our people have laid a living offering on the altar, in sending out Kanoa and his wife—a meek, modest, industrious, humble, devoted couple—as missionaries to Micronesia. We have now two sons in the foreign field. We hope to send many more, praying our blessed Redeemer to accept these living sacrifices. Nothing cheers us like the readiness with which some of our Christians offer themselves to the work of missions. Many more in my field are panting to go.

The number received into Mr. Coan's church, during the year preceding the date of this letter, was ninety-five.

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## Gaboon.

### LETTERS FROM MR. BUSHNELL.

Two letters have been received from Mr. Bushnell, the first having been written on the 23th of May, and the second on the 6th of July, which bring down the history of Nēngēnge, the station occupied by Mr. Herick and himself, to a comparatively recent date. In the fact that operations have been commenced at this point in favorable circumstances, and, especially, in the fact, that both the families have passed through the labors and trials incident to such an undertaking with good health, the friends of missions have much reason for thankfulness.

### *Help Needed.*

In the first letter of Mr. Bushnell, we have an earnest appeal for additional laborers, which is commended to the special consideration of those who have it in their power to respond affirmatively thereto.

We are more and more convinced that this is an eligible and important post for missionary labor. Between Nēngēnge and Baraka, a distance of about seventy miles, there are numerous towns and villages, upon the river and its tributaries, a majority of which must depend upon this station for the means of grace.

There is, besides, a large population in our immediate vicinity; and the Nkâmâ and Bâkwe, which form a junction here, are high-ways leading far into the unexplored interior. As we stand upon our island home, and cast our eyes around upon this vast field, white already to the harvest, and think of the wide regions beyond us, we exclaim, "The harvest truly is plenteous, but the laborers are few;" and with sad hearts and tearful eyes we plead with the God of missions, that he will send forth laborers into his harvest.

We often exclaim, Why is it that so few are willing to come to this land? Has it not special claims upon Christian sympathy? Where can be found a wider, darker, more necessitous field than central Ethiopia, teeming with scores of millions of benighted heathen, upon whom no ray of heavenly light has ever dawned? The Sun of Righteousness is beginning to shine upon its western borders; but, alas! how many must perish before his life-giving beams shall gild the mountain tops, and illumine the valleys of the interior, unless missionaries in much larger numbers hasten hither. Why do they not come? Are the funds of the Board insufficient to send them? This we cannot believe. Surely, the church will not incur the guilt of keeping back one laborer from Ethiopia, by withholding the means necessary to enable him to go forth.

Are the laborers not to be found? But where are the sons and daughters of the church who have consecrated themselves to the service of their Savior? In that solemn moment when they gave themselves to Christ, did they make any reserve? Did they request to be excused from the toils and sacrifices of missionary life in the dark places of the earth? If not, why do they tarry, when the last command of their ascended Lord urges them to go, and the woes and wants of millions call for them? Do they hesitate through fear of our torrid suns and sultry air, or because, from time to time, a devoted laborer has exchanged the toils of earth for the bliss of heaven? Such fears would vanish, could they see with what contentment and cheerfulness the survivors, though toil-worn and weary, bear the heat and burden of the day; or could they have beheld the peace and joy and hope that illumined the countenances of the departed, as they laid aside their armor, and went up to receive their reward. As those glorified spirits, whose dying motto was, "Let not Africa

be given up," cast their crowns at the feet of Jesus, no regrets for toils endured or sacrifices made on earth mingle with their songs. Could the voices of Campbell, Griswold, and Porter again be heard in our colleges and seminaries, they would urge with heavenly eloquence their brethren to hasten to rescue the heathen from their fearful doom. And could sainted female voices fall upon the ears of their Christian sisters, their plea for the sable daughters of Africa would not be unheeded.

But these are unnecessary. The constraining love of Christ, with the cry of the heathen, must suffice. *Laborers will come.* In this confidence, we patiently toil as pioneers, preparing the way for them. In due time we will welcome them with joyful hearts, and furnish labor ready to their hands. They will have encouragements mingled with trials, however, sufficient to cause them to feel their dependence upon the arm of God. And with care, we doubt not, they will enjoy comfortable health, and be blessed with adequate strength. During the past year, we have had much manual labor to perform; and our companions, having none but untaught, native help, have been unduly burdened. Still we have enjoyed almost uninterrupted health; and the cases of illness have not been severe; while, in some cases, they were not attributable to the climate. With our present conveniences, we have flattering prospects in this regard. Send us reinforcements, frequent and large; and as fast as they arrive, and are prepared for their work, we will introduce them to the inviting fields beyond, and hope to see them, at no distant day, unfurl the banner of the cross upon those salubrious mountains, whose majestic summits are visible from our yard. In our boarding-school we have commenced training some of the native youth, one or two of whom are Pangwes, hoping that they will be prepared to accompany the missionaries into the interior.

#### *Incidents at N'eng'eng'e.*

In the last letter received from Mr. Bushnell, he speaks of the events of his first year at N'eng'eng'e. The narrative has some points of interest, though it must be obvious to all that the time has not come for reporting decisive results. Our brethren are casting the "good seed" into their new and fertile field; but they cannot point us as yet to the gathered sheaves.

Our mission premises have undergone a gratifying transformation. The lux-



uriant jungle has given place to neat and convenient buildings, though humble and unpretending, surrounded by pleasant grounds, ornamented with flowering shrubs and tropical fruit-trees, which in years to come will greatly add to the comfort of missionaries who shall reside here, or may be on their way to the Ethiopian highlands. This change has been effected principally by the labor of our own hands, at a comparatively trivial expense; and it enables us to present to the view of the degraded heathen around us an example of civilization which, we trust, they will not be slow to imitate. But the evidence of improvement in the social and spiritual condition of the people is what particularly interests and encourages our hearts. Our lot is, indeed, cast in the dark places of the earth. Here Satan has long ruled over willing and obedient subjects, who, under the power of superstition, bloody fetish rites and barbarous wars, have been rapidly sinking to perdition. Three tribes coming into contact, with conflicting interests, excited also by the slave traffic, and maddened by rum, have vented their savage passions in the destruction of each other. Wars and rumors of wars have been common around us, and the sound of the war-horn has been familiar to our ears. At one time our mission house was threatened; and at another time our canoe was attacked, and one of our boys violently captured. With these exceptions, however, we have been preserved in peace, and have gradually secured the confidence of all parties, among whom we have itinerated freely, preaching the gospel of peace.

Preaching has been maintained in Mpongwe and Dikëlë at the station, as also in five of the adjacent towns, pretty regularly on the Sabbath; and occasionally during the week services have been held in about thirty other towns, besides preaching tours to places more remote. In all, therefore, the gospel has been preached in not less than fifty different towns and villages. Respectful attention has been given, and at times considerable interest in the truth has been manifested; but no one has yet furnished evidence of having passed from death unto life. The seed has been sown; and, we doubt not, it will in due time spring up and bear fruit to the glory of God and the salvation of souls.

In October, a small boarding and day school was commenced, which has been continued till the present time. It has averaged about twenty pupils, more than

one-half of whom have been boarders under our special care. About forty pupils have received more or less instruction; and their progress has been encouraging. The Sabbath school has been attended regularly by the children and some adults. At our morning and evening service, in the mission house, we have been gratified to see adults, both male and female, from the town.

But while we are thankful in view of the past, and are encouraged to press onward, we feel that it is the day of small things. God, in answer to the prayers of his people, has opened up the way into this African wilderness. Here in our immediate vicinity we see a vast amount of labor that it is impossible for us to perform; and the vast regions of Central Ethiopia are beyond us. We very much need the prayers of Christians at home. We need funds sufficient to enable us to establish several schools in towns where we might have out-stations. And we need at least four or five missionaries, one of whom should be a physician, to occupy this field and commence operations among the Pangwes.

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## Zulus.

### LETTERS FROM MR. TYLER.

By a recent arrival from South Africa, several letters have been received from Mr. Tyler, who is still at Esidumbini, prosecuting his work with cheerfulness and hope. Though the blessing may tarry for a season, he doubts not that it will come in the Lord's own good time.

### *Religion of the Zulus.*

Under date of March 3, Mr. Tyler makes a brief reference to the religious opinions of the people among whom he dwells. It is not easy, he says, to ascertain what these are. Years of "careful observation" must elapse, before any one can "obtain a clear view of their belief and worship." He throws important light upon this subject, however, in the following statement:

The Zulus are idolaters, and the spirits of their friends, not images, are the objects of their worship. They maintain that the body goes to corruption at death, and that the spirit is changed into a snake. According to their creed, the souls of all their ancestors are now on the earth; and to them they make frequent supplications, and offer sheep, goats and oxen. Prosperity and adversity are both attributed to the agency of ancestral spirits.

The priests of this false and corrupt religion are a few of the most crafty among the people; and they pretend to hold intimate communion with the spirits, and obtain secrets unrevealed to others. If a man dies, for instance, they can ascertain the cause of his death by consultation with the spirits; and if he was poisoned, they can detect the poisoner. With such a belief, it is not strange that multitudes of innocent beings, falsely accused by the priests, fall victims to the vengeance of the relatives of the deceased. The priests are well paid for their services, but not so highly in Natal as they were previous to the establishment of English authority. At present they stand in great fear of the magistrates; who have no scruples in stripping them of all their property, in case they are detected in bringing misery upon others by their impostures.

I have been surprised at the unbounded influence of these priests. A few years ago, several church members suddenly abandoned Umsunduzi, destroyed their clothing, and returned to heathenism, because a priest who hated the gospel, had affirmed that they would all die immediately, unless they returned to the worship and customs of their forefathers. These natives had been for years under sound religious instruction, were able to read, had built comfortable dwellings, had clothed themselves, and appeared to be true Christians; but a few words from the priest of their tribe suddenly drove them from the sphere of religious influence, and converted them into idolatrous and filthy heathen. It is supposed that in this case, however, the priest and his accomplices were guilty of administering secret poison, and of persuading the people that their pains were caused by enraged evil spirits.

Let those who are expecting immediate results from missionary efforts among the Zulus, contemplate this most serious hindrance. Ignorance, licentiousness, polygamy are giant obstacles; but their idolatry lies at the foundation of their opposition to the truth. When urged to worship God, the language of their hearts is, "We have loved idols, and after idols we will go." "Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship"

My heart overflows with sadness when I think of these poor heathen, descending to the grave benighted and determined idolaters; and were it not for the pledged assistance of the almighty Spirit,

I should despair of a single conversion to Christianity. How blessed and full of encouragement those words: "Be still and know that I am God. I will be exalted among the heathen!"

### *A Sturdy Beggar.*

On the 8th of March, Mr. Tyler wrote again, mentioning an incident which illustrates Zulu character.

A man came to my door this morning, apparently in great trouble, and began, as usual, to beg a blanket, needle, handkerchief, or whatever he thought he might obtain. He was unusually importunate, and his supplications were interspersed with such remarks as these: "You are a great king, most merciful, and a teacher of good news. I am a dog. I know nothing, and am only fit to be trampled under your feet." Had I given this man one thing, he would have asked for two, then for three; and the cry, "Give," "Give," would have soon become intolerable; so, to save myself from appearing ungenerous in his estimation, I inquired into his circumstances, and the following dialogue ensued:

*Question.* How many houses have you?

*Answer.* Six.

*Ques.* Have you six wives?

*Ans.* No. I have but five. The sixth house is for my mother.

*Ques.* How many children have you?

*Ans.* Thirteen.

*Ques.* Have any of them clothing?

*Ans.* No. They are all destitute, and suffer day and night from the cold.

*Ques.* Have your wives any clothing?

*Ans.* No; none of them. Give them each a blanket. You are abundantly able.

*Ques.* Have you any cows?

*Ans.* No; and my children are suffering with famine. It is a long time since we had any milk. Send me a cow. Help me, great teacher, most merciful teacher, great king!

*Ques.* Have you not just made a contract for another wife?

*Ans.* Yes.

*Ques.* How many cattle are you to pay for her?

*Ans.* Twelve.

*Ques.* How many cows did you send the father of your intended wife when you made the contract?

*Ans.* Six.

*Ques.* And it is in this way, is it, that you are depriving yourself and family of



the comforts you are now imploring me to give you? (No reply.) Why did you not exchange those cows for clothing and food? Have you not sacrificed the comfort of all those who are dependent upon you to the gratification of your own selfish lusts? Do you not see that you are doing wrong?

*Ans.* Teacher, this is our custom. It has come down to us from our forefathers. You whites are a different race of people, and have different customs.

This is the best apology he could make for the course which he pursues. I dismissed the man with a few words of advice in regard to the great end of our being, and with the promise to assist him when I saw him inclined to help himself in the proper way.

### *A Six Month's Mail.*

Twelve days later, this missionary brother described the joy awakened by tidings from home. The following paragraphs will introduce the reader to his feelings on such an occasion:

Our hearts have just been greatly refreshed by the arrival of American letters and publications. For six long months we had been without tidings from our friends and patrons at home; and when they came, they were, indeed, "as cold water to a thirsty soul." Living, as we do, in isolation among the heathen, fifteen miles from the residence of a white person, I cannot describe the emotions with which we received these tokens of interest and sympathy. Especially were we cheered by the accounts of the meeting of the Board at Hartford. We rejoice that one topic, in particular, received so thorough and earnest a consideration, and pray that it may ever lie deep in the hearts of all Christian parents. I refer to the "consecration of children to the missionary work." We know well the trial, to parents and children, which accompanies the separation from dear friends and the refinements of a Christian home; but we know also the reward which is promised to both. Oh, that Christian parents would train up their offspring for the holy warfare, so that when the Captain of our salvation calls for reinforcements, there may be no hesitancy, no holding back!

We rejoice that you have responded to our call for more laborers in this field; and though we would desire six or ten, instead of two or three, we will "thank God and take courage." May a kind Providence speed on their way those who are destined to this field! Our hearts

are already open to receive them; and we will supply, so far as we can, the places of the dear ones whom they leave in America. Another item of news from home that comforts and revives our hearts, is the statement that the number of those who are seriously considering the claims of foreign missions is increasing. For this we have long prayed. We hope it is true, and that there will never occur a lack of candidates for this work. If the students of our theological seminaries could look for one hour on the perishing harvests of heathendom, I feel sure that the flame of sympathy and devotion would kindle in their souls, and each would exclaim, like Gordon Hall, "No, I must not settle in any parish of Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen. Woe to me, if I preach not the gospel to the heathen."

### *Appeal for Missionaries.*

The leading thought in the preceding paragraph is urged upon the attention of different classes in what follows.

Why should there be an unwillingness on the part of candidates for the ministry to enter the foreign field? Young men, Christ's disciples, ye who have dedicated yourselves to the work of saving souls, do you not hear the Macedonian cry? Are you doing all in your power to decide fairly the question of Christian duty on this point? Have you in the retirement of the closet, with God's word open, and the map of the world before you, pondered deeply the claims of the heathen, and inquired with an importunity that suffers no denial, "Lord, what wilt thou have me to do?" Have you faithfully balanced the ignorance and barbarism of heathen lands, with the knowledge and refinement of those in which the gospel shines? Should you go to the heathen, would your native land suffer from your absence? Rather, would not an impetus be imparted to the holiest enterprises of benevolence, causing a fulfillment of that heavenly law, "There is that scattereth, and yet increaseth?" Do you shrink from the trials incident to the life of foreign missionaries? The truth is not to be disguised; there are such trials. But is it the part of Christian fidelity to shrink from them? Was not our Savior "a man of sorrows?" Did not the "great

Apostle of the Gentiles" bear in his body the marks of the Lord Jesus? And have you not the promised presence and aid of our "elder Brother?" Will he cause you to shed one tear too many, or endure one needless pang? Be assured that our Lord does not forsake his servants among the heathen.

Your brethren in the field, bearing "the heat and burden of the day," unite in earnest entreaties for your assistance. Be persuaded then to take the gospel, the only efficient remedy for the salvation of a lost world, and publish it to the nations, and even the heathen shall utter the words of inspiration, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace."

Do I appeal in vain? Oh, that you could visit with me yonder Zulu kraal! Methinks those low and filthy huts, and their naked, ignorant and depraved inhabitants, would speak to your inmost heart. Oh, Africa! When will thy down-trodden, degraded tribes be enlightened? When will come the ambassadors of God to warn you of impending wrath? "How shall ye hear without a preacher?"

### Constantinople.

#### LETTERS FROM MR. HAMLIN.

#### *Perverse Rulers.*

MR. HAMLIN made his fifth visit to Broosa, a short time since, in connection with the rebuilding of the church which had been destroyed by an earthquake. He found that the work of restoration was going on prosperously, but the adversaries were many. "The Greek Bishop and the governing Pasha are united in the perpetration of all sorts of oppression." "To this combination of iniquity, Protestantism is, of course, an object of special hatred and contempt." Under the former Pasha, the friends of the missionaries enjoyed equal rights with the rest of the community. But in respect to the present incumbent, Mr. Hamlin says, "Although he has been Ambassador to England, and has resided in London and Paris, he cannot be truthfully described without seeming to violate the precept not to speak evil of the ruler of the people. He uniformly treats the Protestants of this city, and of the neighboring village of Demirdesh, with a sort of raving contempt, addressing them, when they approach him to seek justice and protection, as 'pigs,' 'shameless vagabonds,' 'vile scoundrels,' 'lawless villains,' 'contemptible wretches,' &c.; and often descending from such terms to a level which

decency will not allow to be named. The Protestants here are men of intelligence, being well educated, and most of them, in all intellectual as well as moral attributes, are far superior to this vulgar and tyrannical Pasha."

#### *Official Corruption.*

The following statement, written at Broosa on the 31st of July, is eminently suggestive. It shows us just what the inhabitants of Turkey need, above all things else.

The church building has one of the choicest sites in Broosa. The view from its summit is one of unrivaled magnificence and beauty. The structure, we hope, is secure against fire and earthquake. At all events, it must be a terrific convulsion which shall disturb its deep and solid foundations, or rend the internal frame-work of oak and iron which holds the masonry together. But our enemies are endeavoring to prevent us from enclosing the premises by a wall. An Armenian claims the ground on which we began to erect it, and would force us to build it so close to the church as to shut out light and air from the church and school-room. Trial after trial has been had on this point, most shamelessly conducted, entailing great expense and loss of time. At the last trial I was present, and told the court that I regarded its decision as a nullity, and would have its proceedings reviewed at the capital. The Judge afterwards gave us to understand that, for the consideration of two thousand piasters, he would reverse the decision, and give judgment in our favor, and with peculiar satisfaction, as all the world knows right and justice are wholly on our side! Let no one read this with surprise; for it is nothing in comparison with what is enacted in the Turkish courts every day, all over the country. The severest edicts are published at Constantinople, with great solemnity, against bribery, malversation, &c.; but it is only to blind the eyes of Ambassadors, and hoodwink Europe. Never were bribery, extortion, with every form of corruption, so rampant and unrebuked as now. It is, however, a very great error, though very common, to regard this as Turkish oppression of the Christian sects. On the contrary, all the influential and more wealthy part of the Christian population, as the Bishops, Vartabeds, bankers, merchants, land-holders, are combined with the Turks to uphold the system. By it they also get their gains, and oppress the poor. Should the Turks seriously

undertake to administer justice, of which there is not the slightest danger, nothing would sooner produce discontent and conspiracies among their Christian subjects. Every year's observation adds strength to my conviction, that a regenerated Christianity is the only possible reform for Turkey. It is the debased Christianity of the East which disappoints every plan for reform, and makes Mohammedanism worse than Mohammed by its unholy alliance.

After his return to Constantinople, Mr. Hamlin wrote that the "lawsuit" had come to an end, a new line having been secured by purchase. The price was extravagant; but the arrangement was thought nevertheless to be desirable.

### *Demirdesh.*

The following extract is painfully interesting: "The Protestant school in Demirdesh has been for some time closed. The teacher cannot appear in the streets, without being assailed with stones, to the danger of his life. The Greeks there openly boast that soon 'the Emperor' will set things to rights in Turkey, and then not a vestige of Protestantism will remain. The sympathy with Russia is more undisguised and more openly avowed than I supposed possible. Both Armenians and Greeks in the interior have the general impression that Russia will ultimately triumph, and will immediately exterminate Protestantism." The latest intelligence in regard to Demirdesh is contained in the subjoined statement: "The Constantinople branch of the Evangelical Alliance has taken up the subject of the recent persecutions by local Governors. An English deputation will wait upon the Grand Vizier, to express to him the feelings of Englishmen in regard to these occurrences; and an agent will be sent to Broosa to see that justice is done to the persecuted Greek Protestants of Demirdesh, whom Nomik Pasha and the Greek Bishop think to annihilate."

### *Prospect at Broosa.*

Mr. Hamlin regards Broosa as an important centre of missionary operations; and in presenting this point, he wrote on the 15th of August as follows: "In surrounding villages, to a great distance, there are the beginnings of a good work, which only need following up, and by the divine blessing great results would be produced. While I was at Broosa, five or six poor villagers came and purchased a Bible together, being too poor to buy one for each of their number. They meet together and read it in partnership. May it make them wise to salvation, and secure to them an eternal inheritance! This incident is illustrative of the work. It is a Bible work. No book is demanded like the Scriptures; but notwithstanding

all the opposition and persecution which it meets with, the impression is widely made that Protestantism and the Bible go together, and you cannot receive or reject one without receiving or rejecting the other."

### LETTER FROM MR. DWIGHT, AUGUST 30, 1855.

MR. DWIGHT groups together, in this letter, several items of information, which the reader of the *Herald* will be glad to welcome in this form. He first speaks of two vacant churches, well known to the friends of missions in this country.

### *Nicomedia and Adabazar.*

I do not know whether you have yet been informed that both Nicomedia and Adabazar are now destitute of pastors. In the former place, Pastor Harootun was once happily settled; but members of his church having become disaffected, it was thought best for him to ask a dismission. A council was convened; and he was dismissed accordingly. He is now assisting Mr. Ladd in Smyrna; and we hope he will long live to be useful in the Lord's vineyard.

Pastor Hohannes Der Sahagyan has left Adabazar, and removed to Constantinople, because the climate was unfavorable to him and also to his wife. We have thought it best that he should labor in the suburb of Scutari, where we have hitherto been able to attempt very little, although the post was becoming more and more desirable. Our good brother was quite ready to make the trial; and he is now residing in that quarter, holding a service every Sabbath day, at which from twenty-five to thirty are usually present. We confidently expect that this congregation will grow.

But, alas! the Adabazar pulpit is vacant, and we know not when it will be supplied. The teacher of our school conducts the services, it is said, in a very profitable manner; and perhaps if he could spend a year in the study of theology, he might be ordained as their pastor. They will not, however, consent that Mr. Der Sahagyan should be dismissed from them yet, though they say they will cheerfully wait months, and even years, for his health to be recruited, so that he may return to them. This speaks well both for them and for him.

### *Dissatisfaction among the Armenians.*

The subjoined statement shows that freedom of thought is asserted and vindicated in quarters



where we should hardly have expected anything of the kind a few years ago.

A famous dispute is now going on among the Armenians of this city. It is a contest between enterprise, intelligence and liberality, on one side, and wealth and rank, coupled with ignorance and bigotry, on the other. Young Armenia is arising to assert its rights; and the graybearded bankers, whose nod has hitherto been law, are standing aghast at the impudence that pretends to pry into the affairs of "the nation." Many Armenians, within the last few years, have traveled in Europe; and many have been educated there. They have learned a great deal that their fathers never knew; and they naturally desire to impart to their own people what they have learned, and to raise them in the scale of national greatness. It cannot be doubted that the Protestant element, now so widely diffused, has had much to do with bringing the minds of men to the present state. Hitherto four or five men have arbitrarily controlled the affairs of the Armenian community; but it is the firm resolution of many that this shall be so no longer. The present quarrel is on this very point.

I have recently read a printed protest against such an arbitrary assumption of power, written in the Armenian language, and signed by thirteen responsible names, which is as new for Turkey, as it is honorable to those who put it forth. It is an exceedingly well written paper, calm, dignified, decided; and it must have its influence with all thinking men, and contribute much towards exciting thought in those who hitherto have scarcely been conscious that they possessed any minds that they had a right to call their own. The old school party are very fond of representing the others as being all Protestants, and their efforts as being secretly intended to carry the whole Armenian race over to Protestantism; and although this is undoubtedly a slander, so far as their intention is concerned, yet it is very plain that this is the tendency of the movement; and we have no doubt that many in the reforming party would be glad to have this dream, which is "not all a dream," realized.

You will understand from what I have said, that your missionaries have had nothing to do with any part of this movement directly, though we are watching it with intense interest, and praying that God may overrule it for the good of his cause and the glory of his name.

### *Christian Activity.*

More hopeful still is the following extract. The Spirit of the Lord is evidently doing his own blessed work at Constantinople.

We have a Monday morning prayer meeting, which has been well maintained during the past year. Two weeks ago, after the meeting was over, I laid before the brethren, who had been praying for the outpouring of the Spirit and the conversion of men, a bundle of tracts, and exhorted each one to put a few into his pocket, and make a special effort to distribute them during the week, where they would be likely to do good, telling them that they must work as well as pray. They very cheerfully entered upon the plan, and at our last meeting came for more. The word of God continues to be preached, not only at the stated places every Sabbath, but also in the coffee-shops, bazars and khans of the city; and many interested listeners are found.

One of our church members, a very good brother, who has always been distinguished for his quiet and unostentatious piety, and whose natural timidity of character has deterred him from putting himself forward very much in aggressive efforts, has lately received a wonderful impulse (I cannot but think from above) to go forward and take full possession of the ground that still remains to be possessed. He has called several times at my house within a week or two; and each time he has had some new plan for invading the enemy's camp; and he is evidently actuated by a tender love for the souls of men who are perishing. He says there never has been a time in Constantinople, when the door for labor was so wide open as now, and when men generally were so ready to hear. "And now, God calls upon us to work," he says, "or this golden opportunity may soon pass away." I cannot describe to you the joy of my heart at hearing such expressions fall from the lips of my people.

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### *Tocat.*

LETTER FROM MR. VAN LENNEP, JULY 31, 1855.

### *An Examination.*

THE opening of a theological school at Tocat, for the purpose of meeting the urgent demands of that part of the Armenian field, is already known

to the readers of the Herald. In the present communication, Mr. Van Lennep speaks of the "first examination." His language is as follows:

The students presented their compositions, of which four were selected and read by their authors. You will perhaps like to know some of the topics. They were as follows: "The evils of war;" "The blessings of a good education;" "The divine Providence in the spiritual history of the Armenians;" "Benevolence." A statement was read by the teacher in regard to the conduct of each student, as reported by himself every Saturday, accompanied with an explanation of the rules of the school. Prizes of useful volumes were then distributed to those who had made the greatest progress during the term in ancient Armenian, arithmetic, composition, public debate. The one who had best observed the rules of the school, also received a prize. The students were then examined in the ancient Armenian grammar, in translating from the ancient into the modern, in geography, and in arithmetic. The latter examination was very extensive and highly interesting, displaying a very encouraging degree of proficiency. On the whole, both the teacher and the pupils did themselves great credit; and this first term of our institution leads us to entertain sanguine hopes of its ultimate destiny.

The Lord has truly smiled upon us. The institution occupies a house extremely convenient for the object in view, situated high, and therefore airy and healthy. Our young teacher has succeeded, so far, beyond our best expectations. Moreover, through the generosity of the British society for aiding Turkish missions, we are enabled to clothe the students decently and comfortably. And now they are starting for tours to the neighboring towns, at the expense of the same society. Two of them, with the preacher who has labored at Sivas, started this morning for Niksar, eight hours distant, containing a large Armenian population. Two others are to leave us in a day or two, with the teacher, for Zile, ten hours distant in the opposite direction. Another labors in the city. There remain several who are not pious, to whom we give manual labor for the vacation. We have now made it a rule that no one shall be admitted into the institution, unless he is hopefully pious, and he binds himself by a written declaration to continue through the whole course, and enter the ministry,

if the trustees desire it, and think it advisable.

### *Case of a Vartabed.*

The subjoined paragraph will be read with pleasure. Should this Armenian Tetzal prove to be a genuine follower of Christ, and hereafter proclaim the doctrines of a spiritual and renovating faith, the transformation will be in the highest degree interesting and gratifying

About a couple of months ago, a Vartabed came here and abode at a monastery, an hour's distance from the city. He was sent by the Patriarch at Echmiadzin on a begging tour, and enticed his auditories everywhere by presenting them precious relics to kiss, and offering them indulgences. He was entirely ignorant of the truth, and carried on his business wholly on principles of barter. He started for Sivas, and happened to have a Protestant for his muleteer. This man was faithful to him, preached to him salvation by the blood of Christ, and put into his hands the first copy of the Testament in the modern dialect which he had ever seen. When he reached Sivas he was another man. He refused to go to the Bishop's, at his invitation, and stayed with one of our Protestant brethren. I was written to, and asked whether I could not take him into our school. I replied, stating the rules of the school, adding that he ought to be thoroughly tried, the priesthood being found by experience to be a rather unpromising class, and skillful in the arts of deception; and I advised that, for the present, he employ himself in laboring for his daily bread. This advice he has accepted and acted upon. He has become a shepherd; and one of the former dignitaries of the Armenian church may now be seen at Sivas, leading out a flock every morning to the pastures, and bringing it home every evening.

### *The Turkish Soldiery.*

Another extract will introduce us to a sad and repulsive scene. Such are the bitter fruits of war! Other lands, unfortunately, have been obliged to chronicle similar occurrences. When shall the Prince of Peace reign supreme in all the earth!

For a week or ten days past, our city has been a scene of confusion and anarchy. Volunteers are pouring in from every quarter, preparing to proceed to the holy war at Erzroom and Kars, and, while waiting to shed the blood of their

foes, they freely drink the wine of the citizens. They go about the town, armed, and in various stages of drunkenness. They enter the shops, and help themselves to what they like; and when resistance or remonstrance is offered, they reply with the dagger. They break into the houses, and violate the women; fire their pistols into the open doors; quarrel and kill each other. One of our people met three of them in the street, one of whom took aim at him with his gun, saying, "Let me kill the giaour." But his companions fell on him and prevented him. When our friend had passed on some distance, however, he heard the report of a gun; and a ball struck the wall. He looked back, and saw that the man had fired; but the distance and the condition of his brain had prevented the shot from taking effect. An Italian doctor of this place was set upon by some of them, and severely beaten with the back of their sword blades, they threatening all the while to kill him, because he was a Frank. He has kept his bed ever since.

To all the complaints made against these people, the Governor and Council replied, "You had better keep very still, and bear all with patience." I wrote to the Pasha of Sivas, therefore, begging him to interfere, and complaining also of some acts of injustice toward Protestants. He replied that the Governor of Tocat would at once be removed, as orders to that effect had already been given, and that a colonel would be sent at once to repress the doings of the military. I presume that my complaint had only a share in bringing about this result; but various circumstances lead many to suppose it to arise wholly from my personal influence, which is hereby judged to be much greater with the authorities than it really is.

### Cesarea.

LETTER FROM MR. BALL, JULY 27, 1855.

#### *A new Out-station.*

MR. BALL returned from the annual meeting of the Armenian mission by Tocat and Yuzgat. In respect to the latter place, of which the friends of missions have heard occasionally through the Herald, this brother writes as follows:

We were welcomed at Yuzgat by our helpers and a few brethren. From what we had heard of the work there, we feared that wrong ideas were entertained

concerning it. In this we were happily disappointed. At the first Protestant service ever held in the city, fifteen were present. Not many men came to see us; some of our friends were out of the city, and others were fearful. But among the women there is a great and, we trust, an effectual door opened. Almost every day Mrs. Ball was invited to read and explain the Testament to companies of women, varying from five to twenty. Some came merely from curiosity, but many seemed anxious to hear the truth. There is one praying sister there who preaches the gospel from house to house. Who can say but that she by her prayers will deliver the city! I know of no other new place in all Asia Minor, where a female missionary can have so free access to Armenian women. They seem too intelligent to be controlled by the priests, one of whom acknowledged that their worship was all wrong.

While at Yuzgat, we called upon the Pasha, and were well received. We presented the firman of the pashalic, and he promised that it should be executed. We have taken a house, which will answer for school-room and chapel, and placed a native helper there, with strong hopes that the work will go forward. There are a thousand Armenian houses in the city, and many villages in the vicinity. A missionary and his wife are at once needed to occupy the field.

#### *Events at Cesarea.*

In due time, Mr. Ball reached Cesarea, the station occupied by Mr. Farnsworth and himself. "At four o'clock," he says, "the news reached the city that we were coming; and in less than two hours the house was filled with our friends, and the street with spectators. It was cheering to see so many warm hearts ready to greet us." There had been decided and visible progress at this station, Mr. Ball thought, during his absence. Twelve persons presented themselves as candidates for the fellowship of the church soon after his return; but it was deemed advisable to postpone their application for a few months. The following extract, however, shows that there are some trials.

In one way or another, we are constantly coming in contact with this people. Soon after our return, one of our sisters died in the triumphs of faith. Her relatives desired that she be buried in the Armenian burying ground. We did not think it best to oppose them, though we apprehended trouble. When our brethren commenced digging the grave,



a priest came and forbade them. We sent at once to the head man of the Armenians and to the Governor, to know what we should do. The head of the Armenians said, "It is a national matter; I cannot say how it shall be." He called the high priest, and asked what must be done. He replied, "I am willing they should bury there; but I am not the nation." The Governor told the head of the Armenians to say yes or no. He refused, and the Governor took the matter into his own hands, and told us to bury our dead. We took five or six policemen with us, and, going to the place, commenced opening a grave. The Armenians began to remonstrate, and soon came to blows. The police-men yielded to the crowd; our brethren were driven off; and the half-dug grave was soon filled up with stones. It was a feast-day, and there were more than a thousand people in sight; but our friends seemed far more numerous than our enemies. Mr. Farnsworth and myself stood by the bier; and when the excitement had abated a little, we sent to the Governor for aid. In a short time about fifteen horsemen, and the same number of policemen, came, and we were not further interrupted. Some threatened to dig up the body; and for a short time we had a watch there. More than a week has passed, however, and it has not been disturbed. Most of the Armenians talk as if they were ashamed of their doings, and try to lay all the blame upon some of the baser sort.

Mr. Ball mentions another fact, which shows how little confidence can be placed in Turkish justice at Cesarea.

Not long since, one of our community in a neighboring village brought a claim against a Greek for a stone quarry, of which he had taken possession. Our brethren were a little inattentive, and the case was lost. Satisfied of the injustice of the decision, they at once prepared for a new trial. One of our brethren, who was not known to the Greek as a Protestant, invited him to his shop, and asked him, in the presence of others, how he managed the case. With all frankness, he said that he had bribed the Judge, and hired false witnesses. The next day my associate thought best to look into the matter, in the presence of the Judge. Going to the judgment-hall, he said that he wished to show that the Greek was a bad man. The Judge replied, "Very well;" but he was bold in affirming that he never took bribes. Mr.

Farnsworth called two or three witnesses to prove that the Greek had given bribes, and then proved that the quarry had belonged to our friend seventeen years. In such circumstances, the Judge was obliged to decide in favor of our friend.

Soon afterward, a Turk laid claim to the same quarry; but when he heard what had been done, he did not bring the case to trial. We hope that this is the end of the war in that direction.

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### Erzroom.

LETTERS FROM MR. PEABODY, JUNE 4, 1855.

#### *Instance of Persecution.*

On the 4th of June, Mr. Peabody wrote a letter in which he described the trials of a Protestant of Khanoos. The narrative will doubtless excite the sympathy of Christians in the United States.

Our Protestant Armenian pastor at Khanoos wrote a letter to the primates of Van, which one of his people, who serves the post-man between the two places, carried and delivered. The receiver was one of five brothers. After reading the letter he affirmed that it contained nothing contrary to the Scriptures, and began to talk Protestantism. As such discussions naturally produced much excitement, the affair soon reached the Bishop's ears. He immediately commenced an investigation; and ascertaining the cause of the trouble, and who brought the letter, he ordered the Protestant to appear before him. Upon his refusing, the Bishop commanded that he should be brought by force. The question proposed was, "For whom was that letter written?" The man replied that he could not read, and did not know a Protestant in Van; and this assertion was true. But the Bishop, suspecting that there was some particular heretic to whom the letter was directed, determined to find him out; but failing to do so by threats, he proposed to try what virtue there was in blows. He accordingly ordered the man to be severely whipped; and as this did not secure his object, he committed him to prison, ordering that bread once a day, and a jug of water once in three days, should be given him.

The Turkish post-man, having lost his servant, complained to the Lieutenant Governor of the city, who ordered him to go to the Bishop, and beg him to release the man; but he refused, alleging that

the Protestant was a man-stealer. The post-man, returning to Khanoos, informed the Protestants what had occurred. One of their number was forthwith dispatched to Erzroom, that measures might be adopted for the release of the suffering prisoner. The British Consul very kindly and efficiently interfered. He laid the case before the Pasha in person, requesting him to write a letter to the Pasha of Van, and demand one of his subjects, who had been most cruelly treated and unjustly imprisoned. The Pasha was also requested to compel the Bishop to pay three thousand piastres to the Protestant, for imprisoning and otherwise maltreating him, and to send him to Khanoos in company with two kavasses, the Bishop to defray all the expenses. The Pasha promised Mr. Brant that his request should be promptly complied with.

In the mean time the Protestant, not yielding to the demands made upon him, was again taken to the Bishop, bastinadoed, and thrust into a worse prison. This dignitary next determined to try the effect of another punishment. At the time of public worship, the Protestant was stationed at the church door, in charge of a Vartabed; and when the people came out, he proclaimed in the most solemn tones the horrible crime of which the man had been guilty, in having come to the holy and peaceful city of Van to defile it, and sow the seeds of discord. "Wherefore, spare ye not, ye orthodox people, to spit in his face!" And they did spit in his face; but all to no purpose; he would betray no one.

These gross indignities, especially the last, were too much for the better part of the Armenian community. Loud complaints becoming rife against the Bishop, he came out in his justification, asserting that as he was their guardian, guide, protector, and "holy father," and having maturely considered every thing pertaining to the interests of their religion, and having observed how rapidly the seeds of the Protestant heresy germinate, bud, and blossom, and what pestiferous fruit they produce, he would be allowed by them, were they not such short-sighted mortals, to adopt the most stringent measures to nip this great and infectious evil in the bud. If he did not, soon the whole pashalic would come under the pernicious influence of this contagion, as is the case with Khanoos. It is not probable that this explanation conduced much to excuse the conduct of this poor deluded man, in the eyes of the more

enlightened and liberal of his people; but it was undoubtedly satisfactory to the great mass of them.

### *The Release.*

The reader will not fail to notice the agency employed in effecting the deliverance of our native brother. What a spectacle! The Mohammedan protecting a Christian from those who profess to be of the same faith!

The poor Protestant, smarting under the terrible blows that had been inflicted upon him, compelled to breathe the noxious air of a horribly filthy place, with no nutriment save a little dry bread, with nothing to quench his thirst but a small quantity of bad water, and with no place to lay his aching head, besought the sexton who had the charge of him, by the love of Christ, to have pity upon him and his suffering wife and children, and exert himself for his deliverance. But he was unmoved. An Armenian fellow prisoner having been released, however, took compassion upon him, and stated his case to a friendly Turk, who acted the part of the good Samaritan. He went directly to the Bishop, and told him that if he did not immediately release this Protestant, he would complain to the Pasha. The Bishop, afraid of getting into trouble, complied with this request. The Mohammedan took the prisoner to his own house, and cared for him during three days, bound up his wounds, set him on his own beast, and sent him to his home, distant nine days. Upon hearing of this worthy deed, the British Consul inquired, "What is the name of this good Samaritan? Ascertain, that we may show him, if possible, that there are those who know how to appreciate such a deed of kindness."

Of course, every effort will be made to hush up this matter. Whatever bribes and falsehood can effect, will be attempted to keep it from coming to the light, and save the Bishop from paying the fine, &c. The English Consul intends to see what the new Pasha (who has arrived since he preferred the charges against the Bishop) will do. If nothing can be accomplished here, he will carry the case to Constantinople.

### *Danger from the Russians.*

A letter from Mr. Peabody, dated August 7, gives a melancholy picture of Erzroom at the present time. Though it has not actually fallen into the hands of the Russians, it has suffered innumerable evils from the unsettled state of



affairs in that part of the world. This will appear more fully from the following narrative.

When the news reached this city, that the Russians were on their way hither, our civil and military authorities wrote to the Pasha of Trebizond to collect an army, and come on with all speed. Upon his arrival with fifteen thousand soldiers, consisting of Turks, Greeks, Armenians, &c. &c., the people laughed at him, saying, "We need you not; we have no fears. The Russians have gone back to Kars." But soon their laughter was turned to weeping. The next day our city was in a perfect flame of excitement. Traders in great crowds were to be seen rushing from their shops to their houses, with their goods on their shoulders; multitudes were digging holes in their cellars, to conceal their valuables. The hills around us were covered with soldiers, rushing to the fortifications; parents were running about the streets in search of their children, to get them into their houses, the doors of which, with the least possible delay, were strongly barricaded; and numerous couriers were dashing through the streets from the palace to the consulates and fortifications.

But why was all this agitation? A Russian force, numbering from eight to twelve thousand, with from ten to sixteen cannon, from Baiazid, had approached Erzroom, having first attacked a Turkish army, distant twenty-seven miles from us, which had at least seven thousand regulars, thirty-six cannon, and seven thousand irregulars, but which fled nevertheless, almost without firing a gun, leaving all their provisions, and surrendering the large plain of Pasin, containing nearly two hundred villages, to the Russians. About four thousand of the dispersed soldiers stopped at the fortifications on the road to this place, and three thousand fled, nobody knows whither. The Russians approached to within a few miles of these fortifications; and an attack was expected for a day or two; but day before yesterday they retreated. Why they did so, it is quite impossible to say. They had a force sufficient to enter the town, (though the fortifications they would be obliged to pass, are very good, and mount fifty cannon,) such is the state of the army there, as to numbers and quality. All is confusion in the camp. No soldier seems to know who his commander is, or where to go, or what to do. The officers, among whom is prominent Mehemet Pasha, our

city Governor, but who was last of Van, the persecutor of poor Deacon Tamo, are either carousing or sleeping. In consequence of this state of the camp, it is the universal opinion here, that the Russians might have had possession of this city and pashalik before this, perhaps without the slightest resistance. It seems, however, that they thought differently, as they are sending here a large detachment from the army near Kars under the commander in chief. This force, with the one from Baiazid, will make about thirty thousand men, with thirty-six cannon.

### *Internal Disorder.*

Let us look for a moment at the relations of the city to its defenders. Mr. Peabody says:

We expect soon to be under Russian control; and the sooner the better, perhaps, so far as the safety of the city is concerned, however much we otherwise may deprecate such an event. There is now no safety in our Bashalic or city. Both are filled with soldiers, who fear neither God nor man, let him be Pasha, or Consul, or General. Almost no rayah, and but few Turks, dare open their shops, lest they should be plundered. These men go from house to house, demanding food and other articles. As soon as Pasin fell into the hands of the enemy, our principal resort for grain and fuel was closed; and scarcity, particularly as to flour, began to prevail. It has already gone so far that police officers stand, sword in hand, over every bakery in the city, to prevent the taking of bread away by the citizens, as it is all needed for the soldiers, who are now but scantily provided with the staff of life; and every hour the matter is growing worse. Soon, I have no doubt, the citizens will be called upon to give up a large part of the flour which they have on hand; and should the present state of things continue long, we have the greatest reason to fear that these wild mountaineers, infuriated by the gnawings of hunger, and stimulated by their insatiable thirst for gain without the slow process and toil of labor, will give themselves to plunder. Ever since they have been here, they have appeared quite reckless, frequently discharging their muskets in the streets. Only a day or two since, our physician was sitting in a room near the palace, when a ball came whistling by his ear. Indeed, it is quite unsafe to be in the midst of any of this people, when provided with loaded arms; they use them

in such a perfectly careless manner. Of course, we cannot even step into the streets with any feeling of safety. We know, too, that our houses, however strong, are vain places of safety, when violent men rise up against us. But we do not forget that the Lord reigneth, and that the hearts of all men are in his hands.

### *Plan of the Missionaries.*

The friends of these brethren and sisters will naturally wish to know what they propose to do in this emergency. The following extract will answer the question.

While the shepherds feel it to be their duty to stay here for the present, their little flock will flee. Even the man who has been with us ten years, and is one of our brethren, will go; he dare not stay. We shall be left quite alone, as we do not expect that any Armenian will be allowed by his people to serve us after the Russians come. To-morrow the English Consul's family, our physician and his family, with a large company of others, will leave for Trebizond under an escort of sixty soldiers. The British and French Consuls will remain to the last minute of safety. Finally, however, we shall be left in the midst of enemies, without a human protector, without a physician, without a helper or attendant, without one open friend. Still, as by staying we are most evidently in the path of duty, the Lord will be our protector.

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### **Kharpoot.**

LETTER FROM MR. DUNMORE, JUNE 20,  
1855.

THE removal of Mr. and Mrs. Dunmore to Kharpoot is already known to the readers of the Herald; and some account of this new station was given in the September number. The present communication relates more particularly to the progress of the missionary work in other places.

### *Formation of a Church at Divrik.*

It is known already that a church was formed at Divrik, on the 15th of April, by Messrs. Clark and Dunmore. This letter speaks of the interesting event more in detail. Having described the journey, especially the last day's ride of ten hours, part of the time in a cold rain, our missionary brother proceeds as follows:

We were greeted by smiling faces, and soon found ourselves in very com-

fortable quarters, seated about an oriental fireplace, well filled with blazing pine and oak. It was the house of our native helper, and had been specially prepared for our accommodation at not a little inconvenience to the family. The few Protestants of Divrik soon gathered about us, with warm and grateful hearts, and with kind words and cordial welcomes. Saturday was mostly spent in the examination of persons who wished to be received into the church. Five young men gave satisfactory evidence, as we thought, of a saving knowledge of the truth.

We were particularly interested in a man from a village six hours from Divrik, on the road to Sivas. He was preparing for the priestly office, when the light of the gospel found its way to his dark mind; and a year ago, as he hopes, he became a true disciple of Jesus. I have not met with a more interesting case in this land; he is so meek, so sincere, and so rich in the knowledge of Christ's love. He is a plain farmer, about thirty years of age, with a clear mind, and a heart full of the spirit of the blessed gospel. It is rare that in America we hear more clear, correct, definite, intelligent answers to questions, than this simple and illiterate Armenian, but just emerging from more than Egyptian darkness, gave during his examination. It was manifest that he had had a divine Teacher. In relating his experience, he spoke of his "heavy load of sin," of the "fullness of a vicarious atonement," of being "bought by the blood of Christ," and "of the sweetness of Christ's love." I felt more like sitting at his feet, than appearing as his teacher; and more than once I was obliged to pause, that I might control the swelling emotions of my own heart. Would that every American Christian could have been present to witness the fruit of their prayers, and the wonderful power of the simple gospel, accompanied by the Spirit, in moulding a soul into the divine image, so far out of the reach of the living preacher's voice!

The Sabbath was a bright day in Divrik. A discourse was preached by Margos, who accompanied us to Divrik, for the purpose of remaining with the brethren there a few weeks. After the church was duly organized, the articles of faith and the covenant having been read by Mr. Clark, two infants were baptized; and we sat down to a delightful communion at the table of our Lord. The room was crowded, more than one hun-

dred persons being present. One of their number, and the head of the Protestant community, was absent at Sivas on important business.

Mr. Dunmore regards Divrik as a "hard field," but "promising." It has a "bright light," which must make, with the divine blessing, a palpable impression upon the surrounding darkness.

### *Reception at Chimishgezek.*

Mr. Dunmore returned to Kharpoot by Egin and Chimishgesek. The route which he chose, lay through a wild Koordish region, and had never been traveled by a missionary. At Pingan, a rich Armenian village of one hundred houses, he was told that it would not be safe to proceed without a guard; but he replied that he was a friend of the Koords, and in all his travels among them had not suffered the least annoyance; so that he needed no guard. During his journey through Egin and Mashkir to Chemishgezek, nothing occurred worthy of a special notice. Of his visit to the last named place, he writes as follows:

Garabed, our native helper, made provision for us, as well as his circumstances would allow. The poor man was so overjoyed to see us, that he could neither eat nor sleep the night after our arrival. Saturday morning, the Moodir sent his head servant and a horse, with salams, saying that I must come and be his guest while I remained in the city. Of course, I could not refuse; though it would have been much more pleasant to remain where I was. The enemies of the truth were not a little awed and humbled by such marked attentions to us from the Governor, who has, indeed, always shown himself friendly to us and our persecuted brother. We had a favorable opportunity also to become acquainted with most of the Koordish Chiefs of the region, who happened to be in the city just at that time. We found some of them interesting men, and quite disposed to be our friends; while others are the basest of men, spending their days in committing petty thefts and highway robberies.

Of course I had a great desire to see Ali Gako, the well-known Protestant Chief. He is a man of about forty years, tall and manly in his bearing, mild and meek, with no gorgeous display of dress like the other chiefs. There is nothing marked in his features, or in his personal appearance; still there is something noble and attractive in his manners, and he would be singled out from among his fellows as a man of mind and worth; and he is acknowledge to be such by

them. He seems to be the only one among them, who cares enough about his soul's interests to examine the word of God, and seek for the right way. He is evidently an honest and earnest seeker after the truth and the way of God.

### *A tried Workman.*

In speaking of the prospects of the mission in this place, Mr. Dunmore expresses himself as follows:

We found a few at Chimishgezek inquiring for the right way; but there are adverse influences from every quarter. Garabed is employing his time in preaching the Word, whenever opportunity offers; and his labors are not in vain. He is now employed as a native helper; and his past trials have fitted him, by God's grace, for the work in that dreadfully wicked and benighted place.

Nine years ago he went to Smyrna, where he came in contact with American missionaries, attended their religious services, and soon became enlightened. After two years, he returned to Chimishgezek a decided Protestant. Having a debt of eight hundred piasters, he fell an easy prey to the duplicity of Armenians, who did not scruple to increase this debt at once to twenty-five hundred piasters, and to demand that he should be sent to prison and put in chains and the stocks, until it should be paid, unless he would renounce his Protestantism. The result was, that the poor man lay chained in a filthy hole, without bed or bedding, eighteen days; and no member of his family was allowed to see him, or to bring him a piece of bread. All the food which he had was what the keeper pleased to give him; and that was but little better than the dogs were wont to find in the street.

At length his debt was paid by making a sacrifice of property; and he was released, only to be thrust back again, however, at the caprice of his enemies. But they finally despaired of converting him, and betook themselves to a fiendish device for ridding themselves of him, offering bribes to the lawless Koords, if they would dispatch him without implicating any of them. But God careth for his own. Garabed received the friendship and protection of Ali Gako, and has ever since had the Koords for his friends, and the Turks also. His remaining property consists of a house, with the lot on which it stands; and this he has made over to the American Board, and put the paper in my hands. This is an example of



consecration to God, worthy of imitation by those who have enjoyed higher privileges.

### *Encouragement at Kharpoot.*

Mr. Dunmore returned to Kharpoot, after spending four days at Chimishgezek. The state of things at his station he regards as highly encouraging; and not without reason, as the following extract will show.

A few weeks since, the agent of the Patriarch for this region sent for two of the leading men, who have attended our services, and were known as Protestants, that he might persuade them to forsake us. After a fruitless attempt to turn them back from the way of truth, addressing the more honorable of the two, he said, "Hadji Baba, I will kiss your hand and foot, if you will not attend the Protestant meetings any more." But all his entreaties availed nothing. "Tell me then," said he; "what can be done to prevent all our people from becoming Protestants." Hadji Baba replied that there was but one thing that they could do to prevent the people from attending our meetings, and that was to have the gospel preached in their own church in a language that they could all understand. "And now that you ask me to point out the remedy," he continued, "I will tell you what you must do. The Protestants have two preaching services on the Sabbath, and read the gospel in the modern language. We have a school teacher who can preach; (a young man well known to us as a secret Protestant;) let him read and explain a portion of the gospel every Sabbath, in the large school-room at the church, at the same hour that the Protestants hold their services; and I will promise to attend, and others who now go to the Protestant meetings will also go there, and we will no longer go after them." This was agreed to; and the last four Sabbaths the young teacher has preached good Protestant doctrine, as well as he knew how to preach it, to attentive audiences assembled in their own church. He is anxious to take lessons of me; but he finds his time wholly occupied. Parents were dissatisfied with the instruction, or rather want of instruction in the Armenian schools; and, to keep the children away from us, it has been necessary to introduce into their school the New Testament in modern Armenian, and our Catechism, as text-books for some of the larger boys. One of the most prominent and wealthy of the Armenians recently came and bought a catechism of us

for his boys to learn in their school. Thus they are, in part, taking our work out of our hands, and doing it for us at their own expense, to prevent the people from becoming Protestants. Some of the more shrewd men of Arabkir, learning what had been done here, remarked that the stupid people of Kharpoot were all becoming Protestants, without being aware of it.

### *Visit from Ali Gako.*

Reference has been made to this Koordish Chief in the present letter; and the reader will doubtless be interested in knowing more of him. After Mr. Dunmore's return to Kharpoot, he received a visit from this remarkable man, respecting which the following account is given.

Ali Gako and another chief have been my guests the past week; and they are still with us. We have had some very interesting conversations; and I find him always ready and anxious for such conversation and for the reading of the Word. We often sit up hours after the others have fallen asleep, searching the Scriptures. I have never known him to get weary, or propose to lay aside the Bible, however late the hour might be; and he seems to enjoy the closing prayer, and always indicates his satisfaction by an audible Amen. When we sit down to the table, if the others commence eating, Ali Gako is always sure to call them to order, and request that the blessing first be asked. He is not able to read himself, but has employed a mollah to read to him, and to teach him and his family. He assures me that when he returns to his tents, he shall commence in earnest, and learn to read the Bible for himself. Last Sabbath he brought his mollah, and attended my Bible class and the preaching service in the morning at my study, evidently enjoying it quite as much as any one present. As it was the first regular Protestant service that he had ever beheld, it was, of course, the more interesting to him; and I cannot but hope that it will prove of lasting benefit, not only to himself but to many of his people whom he intends to train up in the gospel, so far as he shall be able. I have been particularly interested in watching the operation of his clear and active mind, and in seeing with what care and exactness he examines every point, and every truth before he receives it. He is quick to perceive and appreciate a reason, but slow to receive any thing without a good reason. Such a man cannot but be useful, and an instrument in the hand of God for good.

## Diarbekir.

LETTER FROM MR. WALKER, AUGUST 1,  
1855.*Retreat for the Summer.*

It is well known that the heat of summer is very oppressive at Diarbekir; and it has been considered doubtful whether missionaries could continue at their posts during the entire year. Our brethren resolved last spring to make the experiment, however; and to this end they obtained for their retreat a kiosk, or summer house, near the Tigris, about half an hour from the south gate of the city. The present letter, written when half the hot season was supposed to be spent, contains the first intimations in regard to the probable issue. "To me," Mr. Walker says, "thus far it has been a delightful summer. We have not suffered at all from the heat. On the whole, I see no reason as yet why, if we can secure a lease of one of the kiosks, Diarbekir may not be permanently occupied during the summer as well as the winter."

Should the result be unfavorable, it may be found expedient to repair to Hainee during the warm season. A recent visit to that place, Mr. Walker says, has satisfied Dr. Nutting and himself that they may find there a pleasant and healthful retreat, the distance from Diarbekir being only twelve or fourteen hours. The situation of this out-station, at the foot of a range of mountains, overlooking a beautiful village, is represented as "delightful."

*Prospect at Hainee.*

Two Sabbaths were spent at this village, on the occasion just referred to; and the impression made upon Mr. Walker will appear from the following extract: "The appearance of the little band of Protestants at Hainee pleased me much. They seemed to be bound together as one band of brethren, and engaged in a cause of which they were not ashamed. I hope that some of them are born again, and that there is material for the formation of a church. With a request to this end, they met me in a body on the first Sabbath evening, and we talked over the matter freely. Although their desire was very great that a church should be organized among them, they accepted with a good spirit the reasons which operated with me for a postponement. I shrink from the responsibility of judging alone of Armenian character; and I desired that there should be some other of the brethren with me to aid in such a matter."

That there are obstacles to the progress of the gospel in such a place, will be presumed by all. The subjoined statement, however, cannot be read without a feeling of sadness: "To the utter astonishment of the timid Protestants, we suc-

ceeded in getting one of the most bitter enemies of Protestantism, who had recently burned the Bible to show his hatred of it, to attend our religious services twice. In private conversation, he owned the truth of our doctrines, and confessed his belief that they would eventually triumph; yet he is still willing to set himself against the work of God, and persecute those who would embrace the truth. The same confession was made to me by the one whose influence is chief in Hainee, in deterring men from embracing Protestantism; yet, for a little worldly advantage, he is willing knowingly to take upon him the blood of souls. What but the Spirit of God can avail to turn such men from their madness?"

*The Koords.*

Another portion of Mr. Walker's letter is valuable, inasmuch as it throws some light upon the prospect in regard to the evangelization of the Koords. It is as follows:

The inherent weakness of the Turkish government is manifested in the fact, that in the region about Hainee, mostly occupied by Koords, a good part refuse all allegiance to the Sultan, and pay no tax. Whoever flees to their villages for debt or crime, is sure of an asylum and protection. With one of their own number as an attendant, a person can go freely and without molestation through their territory; but a company without such attendance, however strong and well armed, would not remain an hour without being thoroughly stripped. We rode out one day to one of these villages, two hours from Hainee, by invitation of the father of one of our Protestants, who had taken refuge there from his creditors. We had scarcely alighted from our horses, when we were surrounded by a multitude of Koordish men and boys, with eager curiosity to see the Franks. It was painful to behold such a group of immortals, utterly forgetful of God, careless of duty, and ignorant of eternity.

You are aware that Stepan, our native helper at Hainee, has commenced the translation of the New Testament into Koordish. Unfortunately this translation will be of little or no profit to the majority of the people about Hainee, as the Zaza dialect, which they use, is almost entirely distinct from the regular Koordish. After many delays, Stepan has prepared the four Gospels for the press; and since my return from Hainee, July 5, I have had the pleasure of mailing it for Stamboul, where I hope it is now being put in type.

### *Disappointment in Cutterbul.*

In a village near Diarbekir, across the Tigris, a few Protestants reside, as heretofore stated in the Herald. But our brethren are grieved by an instance of defection, which has occurred recently. Mr. Walker's account of it is subjoined.

The principal deacon in the Syrian church in Cutterbul, a man of considerable intelligence and great influence among his fellow-villagers, but of unbounded love of popularity and power, after long resistance to his convictions, mainly through the influence of Mr. Williams when here in the spring, at length openly espoused Protestantism, with the hope evidently that he would carry most of the village with him. He did bring twelve or fifteen men with him; and for two or three months he was loud in his exposure of the corruptions of the old church. None could declaim more strongly against, or expose more ably, the errors of the Jacobite church. A Protestant must, of course, be honest; and so he was forced by conscience and consistency to acknowledge, and make reparation for, a fraud of six thousand five hundred piastres. At length the Jacobite Bishop of Diarbekir returned from the tour of his diocese; and dealing with this man very cunningly, with promises, concessions, &c., appealing to his love of place and power, he succeeded in turning him back to the church, with the idea at first of his retaining his Protestant opinions, if he wished.

But the man has gone farther back than he at first intended; and in the service of his master he has become loud in the denunciation of that which he is fully convinced to be the truth. But, poor man! he is ill at ease, although courted and flattered and rejoiced over by his former church. I believe he knows that he is selling his spiritual birthright for a mess of pottage; and it would not be strange, if he should again forsake the Jacobites through the goadings of conscience.

He did not, however, fulfill his boast of carrying back all who came with him to the Protestants. Some remain firm, prizing the truth; and the little band of twelve or fifteen men, to whom it is a privilege still to preach, give us access to many more, whom curiosity or real conviction bring as occasional hearers.

Mr. Walker also says: "Our school in Cutterbul is doing well, showing much progress;

while the opposition school of the Jacobites, teaching the dead Syriac for church service, has died out."

### *The Home Work.*

Mr. Walker presents a cheerful view of the operations of the Assyrian mission in the city of Diarbekir. "Owing to the heats of summer," he says, "and the absence of many at the villages, our Sabbath congregations are not so large as they were in early spring; but the attendance is still good, and there is no lack of interest in the services. Our native preacher, Tumas, wears well; and although much disappointed in not returning to Bebek this autumn to prosecute his studies, he is quite contented to labor here. At our last communion, July 1, one young man, a Syrian Jacobite of much promise as a Christian, was admitted to the church."

In respect to another point, of special interest to the brethren at Diarbekir, Mr. Walker says: "Our new Pasha appears to be an improvement upon his predecessor, possessing more energy of character and, as we hope, more regard for truth and justice, although a more strict Mussulman. To us personally thus far he appears very cordial and friendly; and as we have just received from the Porte a new and strong vizierial letter, we hope that with the present Pasha we may at least secure that for which we have been so long striving, namely, the final separation of the Protestant from the Armenian and Jacobite communities, and the establishment of a just rate of taxation."

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## Ceylon.

### THE OODOOVILLE BOARDING SCHOOL.

MR. SPAULDING has sent the following descriptive catalogue of the boarding-school under his care to the Missionary House. The catalogue preceding this may be found in the Herald for June, 1853.

The patrons of beneficiaries in this institution have been apprised of a vote of the Ceylon mission, whereby it was resolved, "That the names sent from America to be given to lads in the Batticotta seminary, and to the girls in the Oodooville boarding-school, be embodied with the name of the child, if of Christian descent, so as to secure the baptized name of the child and the surname of the father in all cases where he has a Christian name, using the name from America as a middle name; and in case of heathen descent, the name from America alone to be given." In accordance with this resolution, it will be seen that the names published in 1853, in a few instances, have since received an addition thereto. This will appear more clearly from a comparison of the two catalogues.



| Names.                      | Residence.      | Born. | Admitted. | Parentage.        | Religious Character. |
|-----------------------------|-----------------|-------|-----------|-------------------|----------------------|
| <b>FIRST CLASS.</b>         |                 |       |           |                   |                      |
| Emma Hart Brewster,         | Mallagam,       | 1833  | 1840      | Heathen,          | Church member.       |
| Jane Elizabeth Coe,         | Manepy,         | 1838  | 1846      | Heathen,          | Church member.       |
| Harriet Colton,             | Oodooille,      | 1835  | 1844      | Father Christian, | Church member.       |
| Mary A. Sheldon Dwight,     | Oodooille,      | 1838  | 1846      | Christian,        |                      |
| Susan Jane Hillyer Gautier, | Panditeripo,    | 1837  | 1846      | Christian,        |                      |
| Anne Gilmore,               | Mallagam,       | 1834  | 1840      | Heathen,          | Church member.       |
| Mary Graydon,               | Oodooille,      | 1833  | 1840      | Father Christian, |                      |
| Anne Haldeman,              | Mallagam,       | 1834  | 1840      | Heathen,          | Church member.       |
| Frauces A. Kellogg,         | Manepy,         | 1837  | 1846      | Heathen,          | Church member.       |
| Betsey King,                | Oodooille,      | 1832  | 1840      | Mother Christian, | Church member.       |
| Mary McClelland Mann,       | Oodooille,      | 1836  | 1846      | Christian,        | Church member.       |
| Julia Maria Ridgely,        | Batticotta,     | 1841  | 1848      | Heathen,          |                      |
| Margaretta A. P. Robins,    | Batticotta,     | 1836  | 1846      | Heathen,          | Church member.       |
| Elizabeth Hale Thaxter,     | Sangany,        | 1838  | 1845      | Heathen,          | Church member.       |
| Mary B. Austin Tappan,      | Panditeripo,    | 1835  | 1841      | Christian,        | Church member.       |
| Catharine Hurd Walley,      | Oodooille,      | 1838  | 1846      | Heathen,          | Church member.       |
| <b>SECOND CLASS.*</b>       |                 |       |           |                   |                      |
| Abby M. Whiton Adams,       | Achevaly,       | 1840  | 1848      | Christian,        |                      |
| Mary Letitia Backus,        | Batticotta,     | 1842  | 1850      | Christian,        |                      |
| Margaretta A. Baker,        | Panditeripo,    | 1837  | 1848      | Christian,        |                      |
| Hannah Maria Blodgett,      | Sangany,        | 1839  | 1848      | Father Christian, | Church member.       |
| Anna T. J. Bullard,         | Oodooille,      | 1839  | 1846      | Heathen,          |                      |
| Maria Newton Clay,          | Manepy,         | 1839  | 1848      | Christian,        |                      |
| Martha T. Conner,           | Oodooille,      | 1838  | 1845      | Heathen,          |                      |
| Maria Donchey,              | Batticotta,     | 1840  | 1848      | Heathen,          | Church member.       |
| Sarah Louisa Dodd,          | Oodooille,      | 1838  | 1848      | Father Christian, | Church member.       |
| Hannah Ford,                | Batticotta,     | 1839  | 1846      | Heathen,          |                      |
| Sarah Hare,                 | Manepy,         | 1841  | 1848      | Heathen,          |                      |
| Rebecca Howard,             | Tillipally,     | 1839  | 1848      | Heathen,          | Church member.       |
| Elizabeth Gilbert King,     | Manepy,         | 1839  | 1848      | Father Christian, |                      |
| Susan B. Kittridge,         | Oodooille,      | 1839  | 1848      | Heathen,          | Church member.       |
| Catharine A. D. Lawrence,   | Varany,         | 1839  | 1848      | Christian,        |                      |
| Mary D. Mather,             | Batticotta,     | 1841  | 1848      | Father Christian, |                      |
| Edna Shaw Newell,           | Oodooille,      | 1838  | 1848      | Heathen,          |                      |
| Harriet W. Dutton Payson,   | Manepy,         | 1839  | 1848      | Christian,        |                      |
| Mary Morrill Raymond,       | Manepy,         | 1840  | 1848      | Christian,        |                      |
| Emily M. Jones Rockwood,    | Mallagam,       | 1841  | 1848      | Christian,        |                      |
| Mary Todd,†                 | Mallagam,       | 1831  | 1837      | Heathen,          | Church member.       |
| Ann Young,                  | Batticotta,     | 1839  | 1846      | Heathen,          |                      |
| <b>THIRD CLASS.‡</b>        |                 |       |           |                   |                      |
| Mary Wilson Adams,          | Manepy,         | 1844  | 1850      | Christian,        |                      |
| Anna D. Lake Cornelius,     | Batticotta,     | 1842  | 1852      | Christian,        |                      |
| Amelia Frances Dyer,        | Batticotta,     | 1843  | 1852      | Heathen,          |                      |
| Philena Forbes,             | Batticotta,     | 1844  | 1849      | Father Christian, |                      |
| Mary S. Cleaves Lattimer,   | Panditeripo,    | 1842  | 1850      | Christian,        |                      |
| Lucy A. Divoll Lawrence,    | Varany,         | 1843  | 1852      | Christian,        |                      |
| Margaretta E. A. Levins,    | Tillipally,     | 1840  | 1850      | Christian,        |                      |
| Sarah D. Lockwood,          | Manepy,         | 1842  | 1850      | Father Christian, |                      |
| Mary H. Severance Lovell,   | Panditeripo,    | 1841  | 1850      | Christian,        |                      |
| Mary Ann Odiorne,           | Karadive,       | 1841  | 1850      | Heathen,          |                      |
| Elizabeth W. Osgood,        | Tillipally,     | 1842  | 1850      | Christian,        |                      |
| Isabella H. Borland Ripley, | Mallagam,       | 1842  | 1850      | Christian,        |                      |
| Jane Lake Wadsworth,        | Oodooille,      | 1841  | 1850      | Father Christian, |                      |
| <b>FOURTH CLASS.§</b>       |                 |       |           |                   |                      |
| Jane E. Black Danverse,     | Panditeripo,    | 1843  | 1852      | Christian,        |                      |
| Mary Davis,                 | Manepy,         | 1843  | 1852      | Father Christian, |                      |
| Ann Augusta Duffield,       | Oodooille,      | 1843  | 1852      | Heathen,          |                      |
| Mary Smith Emerson,         | Chavagacherry,  | 1844  | 1854      | Christian,        |                      |
| Sarah Johnson,              | Chavagacherry,  | 1840  | 1852      | Heathen,          |                      |
| Amelia D. Lockwood,         | Jaffnapattam,   | 1841  | 1853      | Heathen,          |                      |
| Elizabeth Clemm Lord,       | Tillipally,     | 1843  | 1852      | Christian,        |                      |
| Anna Ross,                  | Kaits,          | 1843  | 1852      | Roman Catholic,   |                      |
| Mary Armstrong White,       | Madura,         | 1844  | 1853      | Christian,        |                      |
| Emily Cope White,           | Tillipally,     | 1844  | 1853      | Christian,        |                      |
| <b>FIFTH CLASS.  </b>       |                 |       |           |                   |                      |
| Emily Cope Backus,          | Batticotta,     | 1844  | 1855      | Christian,        |                      |
| Maria H. Cooke Dwight,      | Oodooille,      | 1842  | 1852      | Christian,        |                      |
| Rebecca M. Fiske,           | Batticotta,     | 1843  | 1853      | Heathen,          |                      |
| Elvira Christiana Homer,    | Manepy,         | 1845  | 1854      | Christian,        |                      |
| Eunice S. Payson,           | Manepy,         | 1843  | 1855      | Christian,        |                      |
| Abigail Purviance,          | Manepy,         | 1845  | 1853      | Heathen,          |                      |
| Margaretta Purviance,       | Poongoodootive, | 1843  | 1852      | Heathen,          |                      |
| Eliza T. Drew White,        | Cattivally,     | 1845  | 1854      | Christian,        |                      |

\* Taken in April, 1843, on condition that no dower money should be given.

† Though allowed to be in this class, she is employed as a cook.

‡ Taken in October, 1850, to be kept six years, and then sent home.

§ Taken July 1, 1852, like the second class. Four on charity, five give thirty cents a month, and the rest sixty cents a month.

|| Taken like the two previous classes.

## Summary.

| Classes.                | No. of Pupils. | No. of Church Members. |
|-------------------------|----------------|------------------------|
| First class, . . . . .  | 16             | 12                     |
| Second class, . . . . . | 22             | 6                      |
| Third class, . . . . .  | 13             |                        |
| Fourth class, . . . . . | 10             |                        |
| Fifth class, . . . . .  | 8              |                        |
|                         | <hr/> 69       | <hr/> 18               |

## Changes.

Various changes have occurred since the last Catalogue was published. These Mr. Spaulding has duly reported.

## Married.

|                      |                       |                             |
|----------------------|-----------------------|-----------------------------|
| Mary Brashur         | married June 15, 1853 | to Nicholas Saravannamüttû. |
| Frances L. Clark     | " Aug. 22, 1853       | " Solomon Nicholas.         |
| Delia S. Wright      | " Oct. 28, 1853       | " Thomas L. Hamner.         |
| Mary L. Nevins       | " May 31, 1854        | " Samuel Buell.             |
| Harriet Newell Adams | " June 28, 1854       | " Payson Eliot.             |
| Sarah L. Maltby      | " Sept. 1, 1854       | " Conden Hopper.            |
| Sarah Maria Steele   | " Oct. 13, 1854       | " Thomas Knowles.           |
| Ellen Baghy          | " Nov. 3, 1854        | " Daniel Peter.             |
| Margaretta Smith     | " Nov. 3, 1854        | " Elisha D. Whittelsey.     |
| Anna Rice            | " Nov. 3, 1854        | " Erasmus D. Moore.         |
| Eunice I. Smith      | " Nov. 15, 1854       | " Christian Davis.          |
| Eliza Tyler Niles    | " June 1, 1855        | " Stephen Williams.         |
| Lyndhi A. Hanson     | " June 6, 1855        | " Solomon L. Gillet.        |

## Died.

Phebe Whittemore, after a short illness of fever, died Nov. 21, 1853.  
 Mary Seymore, after a long illness of consumption, died May 1, 1854.  
 Eliza Hubbell, died of cholera suddenly, Feb. 2, 1855.

## Left.

Adaline Lamberson, taken away by her parents, May, 1854.  
 Mary L. Deming, taken away by her father, August, 1854.  
 Phebe Cummings, dismissed for misconduct, March, 1855.  
 Mary Rexford, went home on account of illness, 1855.

## Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE  
22, 1855.

MR. BALLANTINE has devoted the whole of this letter to a biographical sketch of one of the native assistants connected with the Ahmednuggur mission. The narrative is valuable, as showing what transformations the gospel produces in the Hindoo character.

## Death of Lakhiram.

The decease of this fellow-laborer in a common work is thus noticed :

Lakhiram, once a Hindoo gooroo, but for ten years past a servant of Jesus Christ and a preacher of the truth to his countrymen, died last Sabbath, after an illness of two weeks. This is the first native assistant whom we have lost for a number of years ; and there are many reasons why we feel this affliction to be severe. But we are happy in the thought that the good man has gone to his rest above ; and, therefore, we rejoice on his account. His disease was such as to cause great

distress ; he bore it all, however, with great patience. He did not murmur, but seemed very cheerful and resolute amid all his pain. One of his former disciples, who came to visit him during his sickness, observed to him that he appeared to be in great distress. He replied that he cared little for this. All his anxiety was to escape eternal pain and to obtain the joys of heaven. He wished only to be assured of this.

To Yesooba, a Christian brother who did all he could for him in his sickness, he manifested the deepest gratitude, frequently kissing him when he came near his bed-side ; and once, when he had been laboring more than usual to make him comfortable, and was considerably wearied in consequence, Lakhiram remarked, with tears streaming from his eyes, that nothing but the warmest love could have led him to do so much. He had a very warm and affectionate heart.

For the last two or three days, he spoke but little, owing to the difficulty under which he labored. What he did say, however, gave us cheering evidence that he was prepared to die, and happy in the thought of death. On the morning of the last day, when they were trying



to give him medicine which he was unable to swallow, he said, "I am going to my Father." The English physician who was standing by, asked me what he said, as he did not understand the language which Lakhiram used. I told him, and he appeared greatly surprised to hear such an expression from the mouth of a native. The same day Lakhiram said to his wife, in reply to her when she inquired what she should do, now he was about to leave her, "God is my Father, and he is yours; he will take care of you." About an hour before he died he was brought home from the hospital, the doctor having given up all hope of his recovery; and I sat by him, with a number of Christian brethren, till he breathed his last. A few minutes before he died, a little water was put in his mouth, which revived him. He made signs, asking for more; and, finding that he was sensible, I told one of the native brethren to speak to him of heaven. As he spoke a few words, telling him that he was going home, Lakhiram looked at me and smiled. I shall never forget the impression which that pleasant smile gave me. It spoke of peace and joy within, of an assured hope of heaven, and of happiness in the thought that he was so near to his Father's house. In a few minutes he gently breathed out his life, and appeared with as calm and placid a countenance, as though he had just laid down to sleep. One or two of us remarked that it did not seem possible that Lakhiram was dead, he looked so natural and life-like. He was buried the same evening.

I preached his funeral sermon from 2 Tim. iv. 6-8, both of our congregations being present. A large number of his former disciples came to see his corpse; and when he was carried to the grave, they bowed down before it, and remarked that if he had not become a Christian, they would have given him great honors, and made vows at his grave, with the assurance that they should receive favors from his hands as from a god.

### *His Character.*

Some of the characteristics of this native brother are set forth in the following language.

Lakhiram was a man of commanding appearance, being large and stout; and he was accustomed to control the minds of those around him by his addresses. He was very effective, therefore, as a native assistant. For many years he was a religious teacher among the Hin-

doos, and changed from one sect to another several times, as suited his views or his conscience. But after once finding the truth as it is in Jesus, and putting his confidence in him for salvation, he never wished to change again. One of his Christian brethren asked him in his last sickness what he thought of all those different systems which he had adopted in times past. He said that Jesus was now his only hope, and he thought now only of going to dwell with him. He had a very great number of disciples; and he gave up large gains on embracing Christianity. But, though always accustomed to live well, he appeared to care little for money. He was remarkably generous, probably the most benevolent and kind to the poor of any of our church members. He gave so freely and so constantly that he laid up nothing. All spoke very highly of him in this respect.

The converts of highest and of lowest caste shared alike his hospitality. Often has he entertained in his house the converted brahmin and the Christian of the mang caste, a class which the mahars look down upon with unaccountable abhorrence. In regard to this matter, Lakhiram always set a noble example. But he had his faults. He was of a very hasty temper, as might be expected of one who had so long held such a commanding position in the native community; it was interesting to us, however, to see how he labored to control himself, and how well he succeeded towards the close of his life. Whenever he did give way to anger in his intercourse with his brethren, he would soon repent of it, and humbly ask forgiveness; and reconciliation was always sealed with prayer. His influence as a peace-maker between his brethren was always great.

His last mission work was a tour in the vicinity of Dedgaum, in the months of April and May, during the hottest part of the hot season just closed. He was absent for more than a month, and came back feeling greatly interested. He brought me a list of the villages which he had visited, and told me of the interesting conversations he had held. In one large place, in particular, the people had desired him to come and be their teacher; and they promised to furnish him a house for his residence. He was intending to go there soon.

### *Previous Notices.*

Some account of Lakhiram was published soon after his conversion. In that

paper his previous life as a Hindoo gooroo was described. This will be found in the Herald for March, 1845. Another account was published in the Journal of Missions for January, 1854. This was from the pen of E. H. Townsend, Esq., who was formerly a civil officer of government in this country, and high in the service. While engaged in his official duties in this vicinity, in 1851, he met Lakhiram, as he was making a tour in company with Harripunt, and one or two other native Christians, in the northern part of this district. From that account it is plain that Mr. Townsend had formed a high opinion of the Christian character of our deceased brother. It is interesting now to read the closing sentence of Mr. Townsend's notice. Describing the close of his interview with Lakhiram and the other native Christians, he says, "My friends rose to depart. I parted from them with much regret. 'When next we meet,' I said, 'we shall all be of one color, all of one nation.' 'Amen,' said Lakhiram. 'Amen,' said they all; and we separated till we all shall meet in that company which no man can number, who have washed their robes in the blood of the Lamb."

### Canton.

LETTER FROM THE MISSION JUNE 1,  
1855.

THE brethren composing the Canton mission embrace, in the present letter, a review of their labors for the previous eight months; and they also refer to some of those eventful changes which are taking place among the Chinese. What the future is to unfold, no one can safely predict; the suggestions and conjectures, however, of men who are so well acquainted with this singular people, must be of some value.

### Routine of Labor.

Religious services have been held almost daily in Mr. Vrooman's chapel, the number of persons in attendance having been greater or less according to circumstances. "On some days two hundred will enter the room; at other times fifty will comprise the whole audience." "They are easily kept still," the mission say, "and the habitual decorum of the Chinese renders even the lowest persons, whom example or curiosity may induce to enter, ready to listen to what they hear, or else peaceably to retire." But the following statement should be read in this connection: "Few enter into discussions or make inquiries;

and captious or sneering remarks, calculated to excite ridicule, are rarely heard. It would be a pleasing change to hear a question or objection on the part of the hearers, inasmuch as it would indicate inquiry and thought in minds which now, we suppose, stolid indifference sways."

Mr. Williams assists in the services on the Sabbath, on which day the doors are open nearly three hours; and Mr. Vrooman has begun to speak on other days. As soon as Mr. Macy has become more familiar with the language, another room will be opened. "There has been no opposition to the chapels or preaching-places, in the neighborhoods where dwellings have been obtained. The people seem to regard the opening of a room for making known the gospel of Jesus as likely to follow the renting of a house, and in some cases this stipulation has been inserted in the lease."

Before leaving this topic, the following extract should be perused: "The assistant Chin, who has taken the place of Laisun, has attained great fluency in expounding the easiest truths of the gospel, and urges them upon the acceptance of his countrymen in a manner that evinces his own conviction of their importance, and the need his hearers have of believing them. He preaches nearly every day, explaining a portion of Scripture, or commenting on a tract; and, so far as we know, he leads a regular and upright life. But he declines hitherto to join himself publicly to the people of God. Whether he is afraid of the sneers and opposition of his countrymen, or not altogether prepared to give up his ideas in regard to ancestral worship, or is conscious that he is not truly a converted man, we are not able to learn definitely. The truth has great effect on him; and his daily converse with it must lead him forward still further in the knowledge of the law and gospel."

### Density of the Population.

The missionaries often make excursions to the cities and villages around Canton, for the purpose of distributing books and tracts. In this way they are enabled to form a more reliable opinion as to the immense number of the people. The subjoined extract is valuable.

We are more and more convinced that the Chinese government has acted honestly in taking the census. Judging from the density of the population in the prefecture of which Canton is the capital, we are ready to believe that the highest estimate is not beyond the truth. It is not easy to convey to you an adequate idea of the multitudes of people living in the most fertile parts of China, judging the wants and feelings of men by what you see in the United States.

This prefecture, for instance, covers an area of about twenty thousand square miles, divided into fourteen districts, each of them under the control of a district magistrate and his assistant, with other subordinates, all holding their authority with reference to the Governor. The villages, whether mere hamlets or towns, containing five, ten, or even a hundred thousand inhabitants, are all ruled by the people themselves, acting through their headmen, in co-operation with the district and township authorities. We have no list of the villages in a district or township; but we think we are within the truth when we estimate the number in the two districts of Nanhái and Pwányú, in which Canton itself is situated, at two thousand. One of them, Fuhshán, is the great manufacturing place for foreign markets, and has suffered much during the last year, while it was held by one of the insurgent chiefs, who set it on fire when compelled to evacuate it.

There are several other important towns in the prefecture, containing from one hundred thousand to three hundred thousand people; but the Chinese prefer to dwell in smaller villages, containing from five thousand to twenty-five thousand inhabitants; for they can have a better government than when crowded into large cities. In a former letter, the entire population of the prefecture was reckoned at two and a half millions; but later investigations incline us to double it, even if that is enough.

Truly, this land is full of people; and it is also full of idols and wickedness. The faint knowledge which we have of the abominations here committed, has given us a higher idea of the infinite long-suffering and patience of God towards them, than we could ever have obtained in a land like our own. The dreadful exhibitions of cruelty and malice, seen during the past year, have proved more conclusively than ever, if that were needed, how utterly impotent are the teachings of Confucius, the chantings of Buddhists, or the mystical mummeries of Rationalists, to restrain the passions and purify the hearts of this people.

### *The Insurrection.*

In reference to the revolutionary movements in the region of Canton, the mission express the following opinions:

The insurrection was caused primarily by, and derived its chief prestige from,

the oppressions of the government, especially the underlings and lower grades of officials, who have less to lose than their superiors in rank and pay, practice more cruelty upon those who fall into their hands, and extort from the rich to the utmost. The grudges felt against the authorities and their lictors for these acts, joined to the desire for change among many restless spirits, only waited for a good opportunity to break out. The leaders of the rising were all of them members of the Triad Society; and every one who joined their standard, was made to swear opposition to the Manchu sway; but we mistake, if we infer from this that a patriotic dislike of the Manchus stimulated these leaders or their adherents to rise in arms. There are not, probably, twenty-five thousand Manchus in the province; and during the last year, it is not likely that a hundred of this number personally came into action; for this force of about fifty-five hundred men is exclusively confined to the city of Canton. The troops and volunteers are all Chinese.

The example of Tái-ping-wáng, and the inability of the government thus far to dispossess him of Nanking, encouraged the disaffected to arrange their plans; and an emeute at the town of Tungkwán, east of Canton, which the troops were unable to repress, served as a signal for a general rising. Hopes of redress, desire for plunder, love of change, and schemes for revenging personal feuds, all actuated these seditious men far more than the need they felt of reforming and remodeling the government. They proclaimed their wrongs, and held out hopes of a sort of improvement; but their lawlessness proved their real motives. Within two months, the whole prefecture was in commotion, commerce of every kind interrupted, and many large towns and cities seized, and Canton beleaguered. There was no consensual action among the leaders, nor any acknowledged head over them; no regard for private rights and property, nor discipline in their ranks. The authorities beyond the capital succumbed to the storm; many of them were killed; and anarchy followed their defeat. The insurgents levied on all the rich inhabitants as soon as they took a place, and made a show of leniency; but soon their demands exhausted the supply; and then everything was taken, and the place burned, if it was not too large. The conduct of the imperialists was nearly as bad towards such villages as they re-



took ; and rapine, violence, licentiousness, slaughter and destruction had full swing. Many villages informed the authorities that they had combined their volunteers, and placed guards to keep their limits ; and these guards were ordered to kill every man, from either camp, who entered without permission. Every prisoner was put to death by both parties ; every village suspected of harboring the enemy was sacked ; and no boats were allowed to pass by the insurgents.

It were needless to detail the horrors of such a civil strife, and the sufferings it has involved, until the present time, when Shanking-fu, the last stronghold of the insurgents has been taken, and their union destroyed. Our object is to show that no expectations of permanent good to China could be founded on such elements. The provincial authorities have depended entirely on their own resources to suppress the insurrection ; and nearly every one is a Chinese. All their efficient troops have been volunteers, raised and paid by the villagers and townsfolk, who felt that the pest of such banditti must be removed at any sacrifice.

On Tai ping-wang, and the kingdom which he has set up at Nanking, the mission look with distrust. However correct his own intentions may be, the people are not prepared for a government that is much in advance of what they now have.

### *Change in respect to Foreigners.*

The extracts which follow, have an important bearing on the missionary work in China.

During the past year, the Chinese in these parts have been brought into increased contact with foreigners. The imminent danger in which Canton was for a few weeks, led the Governor-general to apply for aid in defending it from the insurgents ; but the application failed by reason of his unwillingness to allow foreign officials to be within the city walls. It is well that it did fail ; for the commencement of foreign intervention in the affairs of China, by force, will endanger the stability of any government which its people may adopt. They readily admit, however, that the measures taken by foreigners to defend themselves in their factories, mainly contributed to preserve the city from capture. The insurgents invited foreigners to come to their quarters near Whanipoa ; and foreign vessels have gone to many places which they held, as native boats were pillaged. Many towns were visited,

whose importance and position were previously little known, and their inhabitants received the strangers kindly. The visits of missionaries have been pleasant in most places ; and their books were taken ; and we hope that this species of labor may be continued, until it assumes the importance which it justly possesses.

Besides the assistance rendered in defending their city, the Cantonese feel that they owe as much to foreigners in supplying them with food during the past few months. Last year the insurgents seized all the breadstuffs which they could find ; and they have prevented labor in the fields near them this spring ; so that there was danger of a dearth. Rice rose from two and a quarter cents a pound to six and seven cents ; and thousands of the poor have died of starvation within twenty miles of the city. Native merchants could not introduce a single cargo, and confessed that their sole reliance was on foreign shipping, which did actually import over fifty-five millions of pounds in less than three months, and proved to the Chinese that they cannot do without help in such an emergency. Thus one thing works with another, the love of money against national pride, the fear of famine and riot against the conceit of ignorance, to break up the fallow ground, and smooth the way for the gospel.

The mission are quite confident that the obstacles to the preaching of the Word in China will be removed faster than the church of Christ is prepared to occupy the ground ; and they are doubtless justified in giving utterance to such an opinion. In this case, as in others, God will keep far in advance of his people.

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### Shanghai.

#### MR. AITCHISON'S VISIT TO TIEN-MUH-SHAN.

On the 15th of May, Mr. Aitchison made an excursion, in company with a missionary brother, to Tien-muh-shan, or Heaven's-eye Mountain, which lies about two hundred miles south-west from Shanghai. A large number of books were distributed during their twenty days' tour, many of which were eagerly and thankfully received ; and there is abundant evidence that this mode of reaching the Chinese mind is often effective. But little was done in the way of direct preaching, however, for want of a ready command of the language.



### *The Outward Journey.*

On the 21st of May, Mr. Aitchison arrived at Mé-k'i, where he and Mr. Points left their boat, and proceeded on foot toward their destination. Under date of May 23, the following testimony is borne to the beauty of the scenery through which they passed: "The country has been charming, hills, valleys, groves and streams being found in pleasing variety. The sides of the mountains are sometimes terraced very neatly, each ascending step a cultivated field. Some of the trees were very large. The mountains have a naked appearance, though many of them were covered with the universal bamboo. The streams were all rapid and clear, flowing over a pebbly or rocky bed. On their banks were numerous small paper manufactories. The principal machinery consists of an over-shot water-wheel, with a huge trip-hammer, which pulverizes the material (chiefly bamboo) of which the paper is made."

Next day the scenery became "grand in the highest degree," and for much of the time the way of our travelers was "up and down stairs, so steep were the ascents and descents." They were often in the clouds; and occasionally they found themselves above. One minute they had sunshine; and the next they were in a storm. From mid-day till six o'clock, when they halted for the night, they saw no person whatever, except a party of three who were clearing a hill-side. "At last," Mr. Aitchison says, "I have found solitude in China!"

An hour's walk, on the 25th of May, brought our friends to the top of Heaven's-eye Mountain, which is nearly a mile above the level of the sea. "The view," he says, "surpassed all that we had previously seen. As far as our vision extended, in all directions, there were mountains. The intervening valleys were cultivated, many of them ornamented by a streamlet, which glittered in the rays of the morning sun, like a thread of silver."

### *The Return.*

At the foot of the hill Messrs. Aitchison and Points visited a temple, "which is truly a magnificent structure," and which has, it is said, more than two hundred priests attached to it, with about the same number of lay brothers. "The inmates," writes our missionary brother, "from the highest to the lowest were exceedingly polite and hospitable. In fact, we have been so often presented with tea these three days past that it has become nauseous. Many of the priests had beads in hand, counting their prayers after the fashion of the Romanists. There were some interesting and attractive faces among these poor devotees. But, alas! for their blindness. We left more than a hundred volumes with them, all

of which were received with thanks. On leaving, many accompanied us to the outer gate, seeming loth to have us depart."

At mid-day, on the 23th of May, our tourists reached Tsung-tsong, where they secured a passage to Mé-k'i on a bamboo raft. "The river was full of rapids," Mr. Aitchison says, "down which we glided with amazing velocity, but with perfect safety." The morning of May 30, brought them to Mé-k'i, where they embarked for Shanghai in their boat, grateful for the care of their heavenly Father during their journey. They reached their respective homes on the 4th of June.

The benefit accruing from these excursions is set forth in the following extract: "Such expeditions, I am fully persuaded, have a bearing on the future triumph of the gospel in China. Contact with missionaries disabuses the native mind of many prejudices. A foreigner, by simply exhibiting himself in the interior, is clearing the way for a successor who will be able to proclaim the tidings of a Savior's love. The ability to preach in remote parts is almost useless at present, so great is the hue and cry excited by the novel spectacle of a genuine 'barbarian.'"

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### *Recent Intelligence.*

MADURA.—Mr. Rendall writes as follows, under date of July 13: "On the second Sabbath of this month, I administered the Lord's supper at a village six and a half miles west of Madura, and had the pleasure of receiving two adults into the church. On the same Sabbath, Mr. Taylor admitted seventeen adults to the church from several of the village congregations. He had received twenty-five on the previous Sabbath, in another part of his field. I have heard of accessions at other stations; but I cannot tell the number."

MARASH.—From a letter of Mr. Beebe, dated June 25, the following extract is taken.

We appear to be in general esteem with the principal Turks of the place, who treat us with marked kindness and respect. A few days since we received a nice lamb from one as a present; and two of them last week very kindly sent us their noble chargers, that we might ride out of the city to meet the "English Pasha," as the people of the country call him. His presence, just at this time, has doubtless done much to give us a position in the minds of this people. We are identified with the English, and the present relations between this country and England give us a large place in the minds of the more influential. Mr. Barker, the English agent now here purchasing horses and mules, and enlisting men for the army, has treated us with great kindness, and, in case of need, would doubtless exert his whole influence in our behalf.

**CHEROKEES.**—From the annual report of the mission, dated September 14, the following paragraphs are taken.

As a whole we regard the aspect of the field as somewhat brighter than when our last report was made; although we have nowhere witnessed great displays of the power of grace, and although our hemisphere is still in a measure overcast with clouds. The whole number received to our churches on profession within the year, so far as we know, has been nine; namely, four at Park Hill, two at Lee's Creek, two at Dwight, and one at Fairfield. From Honey Creek we have no recent report. At Park Hill, five stand propounded for admission; and several at Lee's Creek desire the fellowship of the church, who have not yet been examined. Three of those received at Park Hill, and one received at Dwight, as well as four of those now waiting for admission at Park Hill, were members of the female seminary; some of the pupils in which have recently united with the Methodist church.

At Dwight, Mr. Willey states that the congregation has considerably increased, as also the interest manifested in spiritual things, and that a weekly female prayer meeting is sustained with much interest. Mr. Ranney informs us that there is more desire manifested for the hearing of the Word, not only at his station, but extensively around him, than he has ever witnessed before. At Fairfield, the aspect is still gloomy; yet we cannot despair of seeing the church flourishing anew, even there.

The cause of temperance, we believe, is not retrograde; though it is not so flourishing as we would gladly see it. Throughout the nation much less of intemperance and of its consequent evils has been apparent, than in former years; but we cannot tell how much to impute to the prevalence of the principles of temperance, and how much to the difficulty of obtaining the means of intoxication, which has been comparatively great. This has been one good effect of the recent scarcity of provisions, and of the long continued interruption of river navigation. The better execution of the anti-liquor law has also done much to suppress the evil. Another good effect of the scarcity of food has been the stirring up of the people to industry. Very much more of agricultural labor has been performed during the year past, than we have witnessed in any former year.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 13th of October, Rev. Ezekiel C. Scudder, of India, and Mrs. Sarah T. Scudder, of Hudson, Ohio, Rev. Jared W. Scudder, of India, and Mrs. Julia C. Scudder, of New Brunswick, New Jersey, with Miss Louisa Scudder, of India, sailed for Madras in the Sabine, Capt. Hendee, in the expectation of joining the Arcot mission.

## DONATIONS,

### RECEIVED IN SEPTEMBER.

#### MAINE.

|                                                  |               |
|--------------------------------------------------|---------------|
| Cumberland co. Aux. So. D. Evans, Tr.            |               |
| Gorham, m. c.                                    | 43 00         |
| Portland, 2d cong. ch.                           | 113 50—186 50 |
| Kennebec co. Conf. of chs. B. Nason, Tr.         |               |
| Hallowell, Mr. Skeele's so.                      | 48 00         |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.  |               |
| Auburn, Cong. ch. and so. 55; juv. miss. so. 10; | 65 00         |
| York co. conf. of chs. Rev. G. W. Cressey, Tr.   |               |
| Biddeford, 2d cong. ch. and so.                  | 100 00        |
|                                                  | 399 50        |
| Waterford, W. W. Greene,                         | 15 00         |
|                                                  | 414 50        |

#### NEW HAMPSHIRE.

|                                                                                                                                                                    |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                                                                            |             |
| Bristol, m. c. 5; Mrs. L. P. M. 5;                                                                                                                                 | 10 00       |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                                                                                           |             |
| Manchester, 1st cong. ch. to cons. NAHUM BALDWIN an H. M. 155,75; Franklin st. ch. A. W. Sanborn, wh. and prev. dona. cons. Mrs. ELIZABETH H. SANBORN an H. M. 50; | 205 75      |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                                                                            |             |
| Chichester, Cong. ch. and so.                                                                                                                                      | 14 48       |
| Dunbarton, do.                                                                                                                                                     | 30 00       |
| Pittsfield, A mem. of cong. ch.                                                                                                                                    | 25 00—69 48 |
|                                                                                                                                                                    | 285 23      |

#### VERMONT.

|                                                                        |              |
|------------------------------------------------------------------------|--------------|
| Franklin co. Aux. So. C. F. Safford, Tr.                               |              |
| Georgia, m. c. 7,07; a friend, 2,50;                                   | 9 57         |
| Windham co. Aux. So. F. Tyler, Tr.                                     |              |
| Brattleboro', Cong. ch. and so. m. c.                                  | 36 61        |
| Fayetteville, Cong. ch. and so.                                        | 10 00        |
| Grafton, do. 59,57; m. c. 15;                                          | 74 57        |
| So. Wardsboro', Cong. ch. and so.                                      | 20 00        |
| West Ilalifax, do.                                                     | 11 00—152 18 |
|                                                                        | 161 75       |
| Alburgh, s. s.                                                         | 8 00         |
|                                                                        | 169 75       |
| Legacies.—Middlebury, Ethan Andrus, by Peter Starr, (prev. rec'd 457.) | 281 86       |
|                                                                        | 451 61       |

#### MASSACHUSETTS.

|                                                                                                            |               |
|------------------------------------------------------------------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                    |               |
| Monument, Cong. ch.                                                                                        | 10 00         |
| North Falmouth, m. c.                                                                                      | 12 00—22 00   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                    |               |
| Pittsfield, Young ladies' Ins.                                                                             | 16 40         |
| Stockbridge, Cong. church and so. 85; m. c. 50; wh. cons. EDWARD BRADLEY an H. M.                          | 135 00—151 40 |
| Boston, S. A. Danforth, Agent,                                                                             | 163 25        |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                 |               |
| Amesbury and Salisbury, Mills Village, cong. so.                                                           | 20 00         |
| Ipswich, Mr. Fitz's so.                                                                                    | 147 00        |
| Newbury, Mr. Tenney's so.                                                                                  | 18 05         |
| Newburyport, Mr. Fiske's so. m. c. 22; Miss C.'s sch. for Chinese Tes. 38c.; for Mrs. Bridgman's sch. 79c. | 23 17         |
| Rowley, Mr. Pike's so. wh. cons. Mrs. RUTH ANN LAMBERT an H. M.                                            | 115 00—323 22 |
| Essex co. Marblehead, A friend for debt,                                                                   | 6 00          |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                      |               |
| Ashfield, Cong. ch. and so. m. c.                                                                          | 21 92         |
| Bernardston, Ortho. so.                                                                                    | 17 50         |
| Coleraine, Cong. so.                                                                                       | 9 00          |
| Gill, do.                                                                                                  | 24 26         |

|                                            |                 |
|--------------------------------------------|-----------------|
| Orange, 1st do. wh. cons. Rev.             |                 |
| DAVID PECK an H. M.                        | 50 00           |
| Shutesbury, Cong. so.                      | 3 50            |
| Sunderland, do.                            | 33 10           |
| W. Hawley, Children,                       | 1 00—160 28     |
| Hampden co. Aux. So. C. O. Chapin, Tr.     |                 |
| Agawam, Mr. Perry's so.                    | 31 29           |
| Blandford, Gent. benev. asso. 43,87;       |                 |
| la. do. 53; m. c. 15;                      | 111 87          |
| Chester, 1st cong. so. m. c.               | 31 80           |
| Chicopee, 1th cong. so. 55; Chico-         |                 |
| pee st. 1st ch. 53,49; m. c. 22;           | 130 49          |
| Chicopee Falls, Cong. so.                  | 91 93           |
| Feeding Hills, do. 34,92; m. c.            |                 |
| 10,89;                                     | 45 81           |
| Holyoke, 1st cong. so.                     | 16 18           |
| Huntington, Cong. so.                      | 25 00           |
| Longmeadow, Gen. benev. asso.              |                 |
| 148,50; E. B. 2; m. c. 41,28;              |                 |
| fem. benev. asso. 44,91;                   | 236 69          |
| Ludlow, Mr. Tuck's so.                     | 80 09           |
| Monson, m. c.                              | 19 45           |
| North Wilbraham, 35,16; m. c.              |                 |
| 23,08;                                     | 58 24           |
| South Wilbraham, 37,50; m. c.              |                 |
| 20,50;                                     | 58 00           |
| Springfield, 1st ch. 224,76; James         |                 |
| Chapin, dec'd, 25; Delia Chapin,           |                 |
| dec'd, 25; South ch. 694,89;               | 969 65          |
| Tolland, m. c.                             | 11 07           |
| West Granville, Cong. ch.                  | 19 00           |
| West Springfield, 1st do.                  | 118 07—2,057 63 |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.  |                 |
| Belchertown, Benev. so.                    | 75 00           |
| Cummington, 1st cong. so.                  | 8 00            |
| Hadley, A little girl, for B. Par-         |                 |
| sons, Tocat,                               | 1 00            |
| North Amherst, Cong. so.                   | 37 06           |
| South Hadley, Mrs. E. F. H.                | 5 00—126 06     |
| Middlesex South Conf. of chs.              |                 |
| Natick, 1st cong. so.                      | 60 00           |
| Sudbury, Juv. miss. so.                    | 7 92—67 92      |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. |                 |
| Dorchester, Village ch.                    | 56 32           |
| Roxbury, Elliot ch. m. c.                  | 14 28           |
| W. Medway, Circle of misses for            |                 |
| chapel at Aintab, 3,50; other              |                 |
| misses, 50c.; Mrs. S. I;                   | 5 00—75 60      |
| Old Colony Aux. So. H. Coggeshall, Tr.     |                 |
| Lakeville, Rev. J. A. Roberts, 10;         |                 |
| Mrs. J. A. R. for Syrian m. 5;             |                 |
| J. A. R. for do. 5;                        | 20 00           |
| Fairhaven, Cong. s. s.                     | 10 00           |
| New Bedford, North cong. ch.               | 171 27—201 27   |
| Palestine Miss. So. E. Alden, Tr.          |                 |
| Braintree, La. Palestine miss. so.         |                 |
| 1st ch. wh. and prev. dona. cons.          |                 |
| Mrs. ANNE STORRS an H. M.                  |                 |
| 58; Mrs. R. S. 3;                          | 61 00           |
| South Abington, Cong. ch. and so.          |                 |
| to cons. Rev. HENRY EDWARDS                |                 |
| an H. M.                                   | 50 00—111 00    |
| Taunton and vic.                           |                 |
| Fall River, 1st cong. so.                  | 73 00           |
| Worcester co. Central Asso. W. R. Hooper,  |                 |
| Tr.                                        |                 |
| Northboro', W. Fay, D. D.                  | 10 00           |
|                                            | 3,548 63        |
| East Cambridge, Evan. ch. m. c. 11;        |                 |
| Lowell, two friends, 4; Nantucket, 1st     |                 |
| cong. ch. 64; Newton Centre, Eliot ch.     |                 |
| and so. 73,46; West Cambridge, ortho.      |                 |
| so. 419; West Newton, Mrs. E. H. Bab-      |                 |
| cock, 20;                                  | 591 46          |
|                                            | 4,140 09        |
| Legacies.—Monson, Sarah V. Norcross, by    |                 |
| Albert and Loring Norcross, Ex'rs, (prev.  |                 |
| rec'd, 100;)                               | 61 10           |
|                                            | 4,201 19        |

## CONNECTICUT.

|                                             |       |
|---------------------------------------------|-------|
| Fairfield co. West, Aux. so. C. Marvin, Tr. |       |
| Southport, Cong. ch. m. c.                  | 40 05 |
| Hartford co. Aux. So. A. W. Butler, Tr.     |       |
| Granby, 1st so.                             | 10 50 |
| Poquonock, Cong. ch. m. c.                  | 6 00  |

|                                             |             |
|---------------------------------------------|-------------|
| Simsbury, m. c.                             | 23 93       |
| W. Hartford, m. c.                          | 21 00—61 43 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. |             |
| North Canaan, S. Beckly, 40; cong.          |             |
| s. s. 8;                                    | 48 00       |
| South Farms, D. L. Parmelee, wh.            |             |
| cons. Rev. DANIEL E. BROWN of               |             |
| Milton, an H. M.                            | 50 00       |
| Winchester, Centre,                         | 13 00       |
| Winsted, 2d cong. ch.                       | 80 26       |
|                                             | 191 26      |
| Ded. disc.                                  | 25—191 01   |
| New Haven co. West, F. T. Jarman, Tr.       |             |
| Birmingham, Cong. ch. m. c.                 | 13 00       |
| Norwich and vic. F. A. Perkins, Tr.         |             |
| Lisbon, Mrs. B. A. Read,                    | 15 00       |
| Tolland co. Aux. So. L. A. Hunt, Tr.        |             |
| Somers, m. c.                               | 48 37       |
| W. Stafford, Cong. ch. 11; Mr. and          |             |
| Mrs. P. 5;                                  | 16 00       |
|                                             | 64 37       |
| Ded. pd. for advertising,                   | 1 75—62 62  |
| Windham co. Aux. So. J. B. Gay, Tr.         |             |
| Scotland, s. s.                             | 2 00        |
|                                             | 394 11      |
| A young man, for colporters in Aintab,      | 5 00        |
|                                             | 399 11      |

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|------------------------------------------|--------|
| Legacies.—Litchfield, H. M. Buell, by W. |        |
| E. Buell, Ex'r, 265; Southington, Salome |        |
| Peck, by L. Upson, Ex'r, (prev. rec'd,   |        |
| 123,13; 53;                              | 318 00 |
|                                          | 717 11 |

## NEW YORK.

|                                             |              |
|---------------------------------------------|--------------|
| Board of Foreign Missions in Ref. Dutch ch. |              |
| C. S. Little, New York, Tr.                 |              |
| Albany, 2d R. D. ch. 50; Mrs. J.            |              |
| F. Penfold, 25;                             | 75 00        |
| Upper Never sink, R. D. ch.                 | 3 50—78 50   |
| Buffalo and vic. J. Crocker, Agent.         |              |
| Buffalo, Westminster pres. ch.              | 63 00        |
| Geneva and vic. G. P. Mowry, Agent.         |              |
| Bellona, Pres. ch.                          | 36 00        |
| Binghamton, Cong. ch.                       | 40 66        |
| Elmira, Fem. sem. 45,97; ack. in            |              |
| Sept. as fr. m. c.                          |              |
| Geneva, W. H. S.                            | 2 00         |
| Greene, Pres. ch.                           | 19 22        |
| Lyons, do.                                  | 47 00        |
| Windser, do.                                | 16 00—160 83 |
| Monroe co. and vic. E. Ely, Agent.          |              |
| Rochester, 1st pres. ch. 299,73; Brick      |              |
| do. 100;                                    | 339 73       |
| New York and Brooklyn Aux. So. A. Mer-      |              |
| win, Tr.                                    |              |
| (Of wh. fr. E. R. 50; H. O. Pinneo, 50;     |              |
| wh. cons. Mrs. H. O. PINNEO an H. M.)       | 273 47       |
|                                             | 975 58       |

Albany, J. H. P. wh. and prev. dona. cons.  
 AMOS PETTINGELL an H. M. 75; Amster-  
 dam, A. L. C. 2; Branch Port, C. for do.  
 3; Cambridge, asso. pres. cong. wh. and  
 prev. dona. cons. Rev. DAVID G. BEL-  
 LIONS an H. M. 41,86; Chazy, A. H. 11;  
 J. C. H. 10; Chenango Forks, pres. ch.  
 13; Chester, pres. ch. 63,81; Decker-  
 town, Juv. miss. so. 3,25; Genoa, 1st  
 cong. ch. 30; Gilbertsville, fem. miss. so.  
 10,50; Hudson, young la. so. for doing  
 good for Mrs. Brigham's sch. China, 10;  
 Ithaca, Rev. Dr. Wisner, 5; Lyons, pres.  
 ch. m. c. 5; Maine, cong. ch. m. c. 6,50;  
 Mannsville, a little girl, 11c.; a little  
 boy, 12c.; Meridian, pres. ch. 15; Mo-  
 riches, Mrs. J. G. Floyd, 20; Mexico, E.  
 B. 5; Newark, pres. ch. m. c. 26,28; New  
 Rochelle, pres. ch. 58,76; Oswego, L. B.  
 CROCKER, wh. cons. him an H. M. 100;  
 Rensselaerville, pres. ch. m. c. 10; Rocky  
 Point, m. c. 18,50; Schuylerville, E. Cor-  
 liss, dec'd, 5; Julia Corliss, dec'd, 5;  
 Skaneateles, pres. ch. wh. cons. Rev.  
 WILLIAM S. FRANKLIN, of Genoa 5 Cor-



ners an H. M. 51,63; Syracuse, pres. ch. juv. miss. so. 10; Texas Valley, Mrs. D. 50c.; Troy, la. bencv. sew. so. 32,50; Utica, orphan asylum children, 2,54; Valatie, pres. ch. 40; ded. dona. refund- ed, 15;

680 86

*Legacies.*—Robert McFarland, wh. cons. Rev. ALLEN MCFARLAND an H. M.

1,656 41

50 00

1,706 44

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr.

Lebanon, R. D. ch.

Long Branch, do.

Middlebush, do.

Raritan, 3d do. 39; s. s. inf. class

for chil. of Amoy, 1,13;

Elizabethtown, 3d pres. ch. m. c. 19,42;

Fairfield, pres. ch. s. 7; Hanover, 1st

pres. ch. 60; Orange, 1st pres. ch.

312,93; E. Starr, 25; 2d pres. ch. 126,84;

Wautage, 1st pres. ch. 56,50;

607 69

*Legacies.*—Orange, Amos S. Baldwin,

686 94

10 50

697 44

## PENNSYLVANIA.

Athens, Pres. ch. m. c. 11,62; Danville, Mrs. McG. 5; Girard, pres. ch. (N. S.) 10; Harrisburg, 1st pres. ch. m. c. 55,56; pres. ch. m. c. 14,66; Hartsville, 1st pres. ch. 91,35; Hawley, pres. ch. 12; Meadville, do. 10; Montrose, pres. ch. 100; Philadelphia, 1st pres. ch. a lady, 25c.; Pittsburg, pres. ch. of Mincesville, 24,30; Reading, pres. ch. 10; Smithfield, cong. ch. 18;

365 61

## VIRGINIA.

Richmond and vic. S. M. Price, Agent.

Fluvanna co. John H. Cocke, wh. cons.

Rev. ROBERT NELSON, of Shanghai,

China, and Rev. JOHN A. BROADUS,

Charlottesville, Va. H. M.

100 00

## OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 10,84;

3d do. 12,10; 8th do. 5;

Dick's Creek,

Oxford, 2d pres. ch.

Walnut Hills, Lanc sem. ch. m. c.

9; Rev. Dr. A.'s chil. 2;

Delaware, 2d pres. ch. 30; Defiance, 1st

do. 2,75; Ellsworth, L. L. 10; Hartford,

R. Hayes, de'd, 21; Kirtland, Ladies,

3;

66 75

137 23

*Legacies.*—Randolph, Walter Dickinson, by Alvin Dickinson, Ex'r,

495 00

632 23

## INDIANA.

By G. L. Weed, Tr.

Danville, Pres. ch. m. c.

Floyd co. Mrs. M.

Gosport, Rev. T. S. Milligan,

avails of a calf,

Greenwood, Mrs. C.

Indianapolis, 2d pres. ch. m. c.

Monroe, Pres. ch. m. c.

Peru, 1st do. s. s. for Mr. Sanders,

Ceylon,

Evansville, Mrs. E. Holt,

16 25

6 00

10 00

5 00

39 50

10 00

15 00—101 75

10 00

111 75

## ILLINOIS.

Batavia, m. c. 4; little girl, 1; Chandler-ville, 1st cong. ch. 15; Rushville, Rev. J. F. 5;

25 00

## MICHIGAN.

By Rev. O. P. Hoyt.

Allegan, J. R. K.

Concord,

Granville,

Grand Haven,

Grand Rapids,

Hastings,

Kalamazoo, Pres. ch.

Mill Point, 19,94; s. s. 1,50;

Schoolcraft,

Three Rivers,

Washtenaw Presbytery, W. C. Voorhies, Tr.

Ann Arbor, Pres. ch. 25,06; m. c.

7,26;

Saline, Pres. ch.

Webster, do. (of wh. for Microne-

sia m. 5);

Ypsilanti, Pres. ch.

2 00

16 00

3 15

10 31

39 01

8 85

109 42

21 44

6 22

22 05—229 45

32 32

40 05

33 00

8 00—113 37

312 82

Jonesville, Pres. ch. 5; S. B. W. 3; s. s. for ed. in Madras, 1;

9 00

351 82

## WISCONSIN.

Eon du Lac, Wm. Leith, 11; Mrs. B. B. W. 50c.; disc. 12c.; Mineral Point, 1st pres. ch. 7,75;

19 13

## MISSOURI.

St. Louis, 1st ch. mater. asso. for *Artemas Bullard*, Ceylon, 20; m. c. 7,35;

27 35

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c.

2 00

## IN FOREIGN LANDS, &amp;c.

Baraka, W. Africa, Rev. H. P. Herrick,

100 00

Doaksville, Choc. na. m. c. 23,75; do. by

col'd persons for African m. 3,30;

27 05

London, Eng. Miss E. H. Watson,

10 00

Madura, India, R. D. Parker,

100 00

Mount Lebanon, Syria, A missionary and

wife, a thank off'g, for having been per-

mitted to labor for twenty-five years in

the missionary field, wh. cons. Rev.

GEORGE FISCH of Lyons, France, an H.

M.

50 00

287 05

Donations received in September,

9,179 03

Legacies,

1,216 46

\$10,395 49

TOTAL from August 1st to

September 30th,

\$20,837 63

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September,

\$185 35

## DONATIONS IN CLOTHING, &amp;c.

Bridgeport, Ct. Communion service for In-

dian ch. Lower Cattaraugus.

Chesterville and Farmington Falls, Me. A

box, from cong. ch. for Mr. Potter,

Seneca miss.

Brooklyn, N. Y. A box from Armstrong juv.

miss. so. for Mrs. Walker, Gaboon m.

E. Boston, Ms. Cotton prints, &c. fr. Max-

erick s. s. for Mr. Hurd, Madras,

E. Hartford, Ct. A box, fr. la. of cong. ch.

for Mr. Bushnell, Gaboon m.

Fall River, Ms. A box, and cask, fr. la. of

Benef. so. of Central ch. for Mr. Pulsifer,

La Pointe,

Hamden, Ohio, Clothing,

Montreal, C. E. A box, fr. Sarah E. Foote

for Mr. Webb, Madura,

Portland, Me. A box, fr. 2d par. juv. cir.

for Mr. Tyler, Zulu m.

Springfield, Ms. 47 Life of St. Paul, fr.

George Merriam.

68 22

33 00

50 00





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